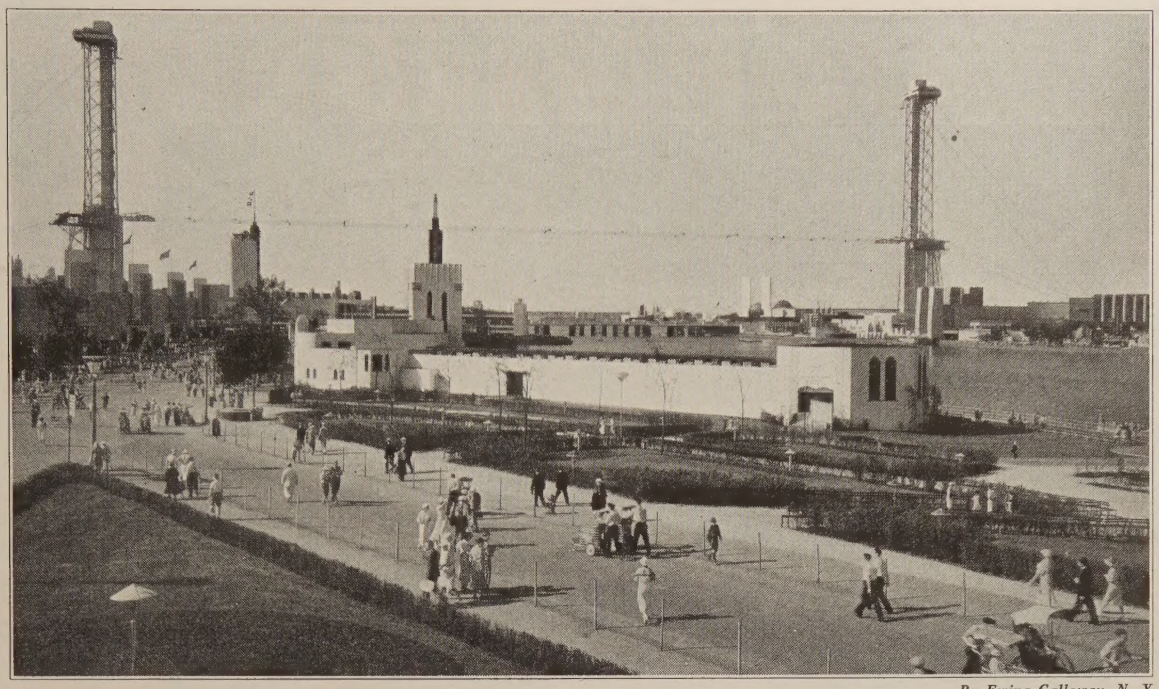


By Ewing Galloway, N. Y.

THE HALL OF RELIGION, 1934 WORLD'S FAIR, CHICAGO

INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

Official Publication of
THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
Hugh S. Magill, *General Secretary*

JULY, 1934 **CONTENTS** **Vol. X, No. 11**

	Page
EDITORIAL	3
MAKING DEVOTIONAL READING REAL, *Henry Hallam Tweedy*	5
WHAT ARE THE FACTS?	6
SELECTING AND USING LESSON MATERIALS, *Sarah E. Green*	7
FAMILY LIFE AND THE KINGDOM OF GOD, *James E. Wagner*	9
WHAT IS A GOOD MOTION PICTURE? *Edgar Dale*	11
INSTEAD OF PAYING CHURCH SCHOOL LEADERS	13
HOW I WOULD TEACH A COURSE	14
WHY NOT A TOURNAMENT OF PLAYS? *Nellé C. Wiley*	16
ENLISTING THE COMMUNITY, *O. G. Herbrecht*	18
TRAINING BY CORRESPONDENCE, *Frances C. McLester*	19
"THE WHIRLWIND" (Dramatic production) *Dorothy Clarke Wilson*	21
SUGGESTIONS FOR BUILDING WORSHIP PROGRAMS	
PRIMARY DEPARTMENT	24
JUNIOR DEPARTMENT	26
INTERMEDIATE DEPARTMENT	27
SENIOR AND YOUNG PEOPLE'S DEPARTMENTS	29
CURRENT FILM ESTIMATES	31
WHAT'S HAPPENING IN RELIGIOUS EDUCATION	33
NEW BOOKS	35
INDEX, *Volume X*	38

Contents of previous issues of the *International Journal of Religious Education* are given in the Education Index in your public library.

BOARD OF EDITORS

P. R. HAYWARD, *Chairman* — GLORIA DIENER, *Associate Editor* — FLORENCE TEAGUE, *Business Assistant*
FORREST L. KNAPP — MARY ALICE JONES — HARRY C. MUNRO — ROY A. BURKHART
OTTO MAYER — PAUL D. EDDY — EDITH P. REA

Copyright 1934, by
THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

PUBLISHED MONTHLY EXCEPT AUGUST, BY THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, Publication Office, 404 N. Wesley Avenue, Mount Morris, Illinois. Address all communications to the Editorial Office, 22nd Floor, 203 North Wabash Avenue, Chicago, Illinois. Entered as second-class matter January 6, 1932, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized January 6, 1932. Subscription rates: One year, $1.25. Pastor's special rate, $1.00. Three subscriptions in one order, $1.00 each. Clubs of five or more copies to one address, 90 cents each. Single copy, 15 cents. Same rates to foreign countries.

By Ewing Galloway, N. Y.

The little trail of being friends
Is one that never ends.
Upon it you may travel far
To where the nicest places are!
It holds for you great vistas fair
And sunlit fields and fragrant air
And better views around the bends;
The little trail of being friends.

—Mary Carolyn Davies

EDITORIAL

The Journal Next Year

PLANS are going forward rapidly for the Decade Number of the *International Journal.* This will be the September issue and will be the first number in the next volume. It will thus mark the closing of the first ten years of the *Journal's* history.

Careful plans are now under way by which the familiar and proven departments of the *Journal* will be carried forward on a high level. They will be strengthened and improved at every possible point. There will be a series of devotional articles on the most difficult emotional adjustments that religious leaders have to make. A series of brief personal sketches of leaders in religious education will be introduced. Some stimulating comparison showing the changes that have taken place in the last twenty years or so will be provided.

On Recreation

THE word "recreation" has so long been used as a synonym for "gay time" that its real meaning has been well-nigh lost to the popular mind. But it is important that its real meaning regain its significance, especially during days which require of all men and women the very best they have to give. And it is important that the church point weary men and women and bored youth and blasé children to really re-creative activities. During this coming summer vacation season there could be a great service rendered through counseling, through church bulletins, and even through sermons, by calling attention to the spiritual values in a truly re-creative vacation.

Apparently all too many persons either ignore the need of re-creative activities or spend their vacation days in hectic, noisy pursuits of pleasure. Either plan indicates ignorance on the part of the person who follows it. If the need for activities that re-create is altogether ignored, both the person and his work pay for it in the end. There comes a sense of futility, of weariness, of lack of zest which robs life of much of its worthwhileness and renders creative work well-nigh impossible. On the other hand, if vacation days are spent in a round of intense activity over trivial matters, of late hours and unwise eating, of "keeping up with the Joneses" in the matter of clothes and resorts and the like, the result is likely to be a return to one's work more worn out than when one left it.

Of course, it is not possible to indicate in an editorial just what recreation will prove most re-creative to each reader! But in churches where there is friendly interest in one's neighbor and some knowledge of his personal interests, could it not be possible for the minister or some other leader to be of very great help to those who look to him for guidance by inviting conference, either personal or group, on questions regarding re-creative activities?

United Attack upon the Movies

WHILE the Catholic "Legion of Decency" campaign is gaining more and more adherents every day, Protestant and Jewish agencies are likewise becoming increasingly militant in demanding cleaner movies. In many centers Protestant and Jewish churches and organizations are commending and supporting the "Legion of Decency" and are urging their members to sign the pledge of the Legion "to the end that the public, whose ideas and ideals are being shaped or misshaped by movie productions, may be exposed to and be induced to attend only such moving pictures as shall be good, wholesome, and inoffensive."

National religious bodies are also taking action to intensify the campaign against unwholesome movies. The General Assembly of the Presbyterian Church, meeting in Cleveland last month; the Northern Baptist Convention, which convened in Rochester, New York, the last of May; the East Bay Religious Fellowship, of Berkeley, California, composed of leading Protestant, Catholic, and Jewish clergy and laymen; and other assemblies have passed resolutions condemning current productions and practices of the motion picture industry and urging concerted action on the part of the movie-going public.

It is a significant and hopeful fact that these three great faiths are uniting in an attack upon the phases of this important educational force of our day which are proving a menace to moral and spiritual living.

The Churches Work Together

THE week of May 28 to June 2 saw a series of meetings of International Council committees at Columbus, Ohio. The list of these alone reveals a variety of important phases of interdenominational work. In session were: Committee on Religious Education of Children; Committee on Religious Education of Adults; Committee on Leadership Training; Committee on Improved Uniform Lessons; Committee on Group Graded Lessons; special committee on Radio Education; special committee on Temperance Education; Joint Committee on relationships, representing Uniform and Group Lesson Committees; and the Central Committee of the Educational Commission. Most of these held three-day sessions. They were attended by members from the various denominations and state councils. Professors from a number of schools of religious education and members of the International Council staff also serve as members of these committees. In spite of a week of extremely hot weather, a vast amount of work was accomplished through all-day sessions. The topics of business afford an interesting revelation of the vital cooperative interests of the churches. They demonstrate anew the conviction on the part of Protestant communions of North America that through cooperation they meet many of their own deepest needs.

What Grade Did You Get?

SCHOOL is out! Summer is here! On every turn and in every lane we hear the children saying, "Did you pass? What did you get in this? What was your grade in that?"

Every growing child, feeling the limitations of childhood, and the innate longing for adulthood, will measure his height against a wall. When he discovers his grasp well within his reach, he laughs with glee. He knows that he will succeed! He has measured himself by a standard and knows that he has grown.

In one way or another, our lives are measured by some standard. For the body, in the growth of the mind, in the progress of society, we have some goal by which to judge our progress. Some think of a standard as a static thing, like the Rock of Gibraltar, or the laws of the Medes and Persians, which cannot be altered. They no doubt have reached this conclusion by continuing from childhood to measure their own progress against the accomplishments of a friend or an acquaintance. Used in that way a standard often paralyzes growth instead of aiding it.

In his letter to the Galatians, Paul gave a much better way of measuring progress. "Let every man prove his own work," he said, so that he can find his satisfaction in progress within himself "and not in another." One should measure himself against his own attainments lest he "think himself to be something when he is nothing" and so deceive himself.

How much have we as persons and as a society grown or developed in a century of progress? Immanuel Kant would have us believe that the worth of a man depends upon his will and not upon his knowledge. In other words, a man's worth or his contribution to society will depend largely upon his desire to serve and not so much upon his opportunity. To measure one's accomplishments by that of another without taking account of one's basic desire is like using a much-used tapeline—the first inch has been frayed out and is gone and the line falls far short of perfection. Real progress in society and in the individual may be seen only by and through self measurement.

For our own lives and for our work we need to look back along the months, or the years, and see how far we have come—and in what direction!

I Believe in Faith

An Article from the Creed of a Christian Educator

Month by month I have set down here some of the articles of my faith.

I have affirmed my belief in Life and in Growth; in Human Nature and in Human Society.

I have committed myself to Education and the Power of a Purpose in a growing person; to the Church and the Home as agencies of change; to Loving Goodwill and the living Experience of those who learn.

Through all of these I have threaded my faith in God, the source of all Good, and in Jesus Christ, the supreme revelation of His will and self.

And now at the end I can affirm only that which includes them all—my belief in faith *itself.*

For by faith, "the substance of things hoped for, the evidence of things not seen," the spirit of God has moved mightily in the hearts of men.

It is by faith that heroes of the moral ideal, seers of the spirit, prophets of a redeemed society have left the old, knowing not whither they went, seeking a better habitation for the life of man.

It is by faith that men have stood the pain of partial achievement, the agony of defeat, the vicious thrust of brutal force and cynical despair.

It is by faith that men risk their all in the holy service of the unattained.

It is faith that resists the pressures of life.

It takes faith to test the full meaning of this or of any creed.

So, I believe in Faith.

A Stay-at-Home Vacation

IT was a great disappointment to me when I learned that I could not enjoy a vacation trip to some new place," said a young business woman recently, "but," she continued, "that disappointment was fully replaced by a deep satisfaction when a few days at a nearby lake were at an end." Then she related this experience:

"One afternoon a friend and I secured an old, flat-bottom boat and set out to discover the old channel. It was difficult to find, but once we had sighted it and had guided our boat into the channel we were amazed at the beauty which surrounded us. We slid along on still waters through what was to us undiscovered country. Trees of virgin growth harbored homes of more birds than we had ever dreamed lived in that vicinity. Beneath us were water-weeds of great beauty which we had never bothered to notice before. As we passed under the old bridge and around the bend, sand dunes, majestic in the sunlight, seemed to rise from the water. Soon great sea-washed logs and upturned, silvery stumps lay before us and then, suddenly, the deep, blue, white-capped waters of the great lake greeted us through frames of over-hanging trees. For years the two of us had lived in that community. The familiar ground held no fascination for us in our more adventurous moods, but on this day and during the days which followed we found a place of beauty which excelled, no doubt, many of the places to which we had longed to travel."

Many restful and joyous experiences await the stay-at-home vacationer who is willing to look for new beauty in familiar places. In addition to the possibilities in physical environment, there are many undiscovered countries which may be entered through the pathway of new hobbies. Collections, scrapbooks, wood and soap carving, puzzles, needle work, pottery, and poster making are only a few of the almost endless number of creative and interesting hobbies which may be pursued with great profit. Space does not permit further listing of possible activities. There are many sources of helpful suggestions—magazines, hobby interests of friends, and such organizations as the Leisure League of America, Inc., 30 Rockefeller Plaza, New York City, and the National Recreation Association, 315 Fourth Avenue, New York City.

Making Devotional Reading Real

By Henry Hallam Tweedy*

WHEN the subject of devotional reading is mentioned, one's thought turns instantly and naturally to the Bible. That, at least for the Christian, is uniquely "the Book," and the religious historian and lover of literature confirm his devotional judgment. If the mind desires to increase the list, it recalls various writings beloved by the most pious of our forefathers. Here are Augustine's *Confessions*, Thomas à Kempis's *Imago Christi*, Baxter's *Saints Rest*, Taylor's *Holy Living and Holy Dying*, Browne's *Religio Medici*, and selections from ancient and modern mystics. However, too many young people who begin such readings find themselves sorely disappointed, even with the Bible. One college graduate who wished to be less illiterate in regard to the Book reported that he began, as he thought that he should, at the beginning, found a weird and unscientific view of the world, liked some of the stories in Genesis, was bored by Exodus, waded through Leviticus, but gave the experiment up as hopeless in the middle of Numbers. One may smile at the man's childish procedure, but the tragedy is that he is now lost to the church. As for Baxter and Taylor and the others, these often seem morbid, otherworldly, pious, overly sentimental, and generally archaic and unreal. Volumes in which our grandmothers revelled, like *Stepping Heavenward*, now gather dust or litter the shelves of the second-hand bookstore. If these are the only devotional reading for today, the outlook is dark indeed.

To one who knows these books, however, and reads them sympathetically and intelligently, the difficulty lies not only with the books but with the readers. Even writings couched in the most ancient theological terms and the most exalted flights of the mystics have a tremendous value for such a thoroughly modern and devotedly Christian philosopher as Rufus Jones. Some of them may be like the pictures of the early Italian painters, whose saints, to the uninitiated, look like so many emaciated scarecrows and morbid and lanky anemics. "Heavens!" exclaims the spectator. "Deliver me from being a saint!" Before he makes too merry with them, however, the scoffer needs to know the history of art to see what those lovers of beauty were trying to paint, and to understand why they scorned to cover their canvases with real bodies. It is less the paintings than their critics who are on trial, and the jeers are boomerangs which return to strike the hurlers rather than their marks. Augustine and Thomas à Kempis and Baxter and the mystics still have a message for our devotion, if only we will take pains to understand them and to use them. Still it must be confessed that few are willing to do this, and we shall have to be content if their writings are known only to a select few.

But surely no thoughtful person needs make the puerile mistake of the student who gave up the Bible. He reminds one of the ignorant tourist who, with no knowledge of art and thoroughly wearied in his attempt to "do" Paris in two days, wanders into the Louvre, is humorously shocked by the drawing of Cézanne and Gauguin and Picasso, roams through the Salon Carré on past what seem to be miles of canvases by Rubens, finds himself among some Italian primitives, and decides that art has no message for him. What one gets from art or music or the Bible depends very largely upon what one brings to them. To come to these with a tired body, an ignorant mind, and an unsympathetic spirit is to rob them of much if not all of their power and meaning. And in the case of the Bible, the crux of all true devotional reading is the purpose and practice of applying any truths, any suggestions for good, which we may gain from it, immediately and persistently to life. We need not only to read the book, but in the words of Ezekiel to "eat it"—to let it enter into the blood stream of our personalities until it becomes bone of our bone and flesh of our flesh.

An excellent example is an experiment which Henry Drummond tried with the thirteenth chapter of Paul's First Epistle to the Corinthians. He decided to read that song of love every day for six months; and not merely to read it, but to feed his mind and heart upon it, and to live it. Every day he placed the portrait of the character which Paul paints in front of his mental mirror, and then dared to stand beside it and to compare himself with the lover. "Love suffereth long and is kind." "Are you?" he asked himself. "Do you exercise patience and self-control under trying circumstances, or do you whine and sputter and rage? Are you kind to everybody, agreeable and disagreeable? That is, do you treat them as if they were your own kith and kin? For kindness is only another way of spelling kinned-ness. Are you sincerely kind?" "Love envieth not." "Well, how about you, Henry Drummond?" he went on with his self-examination. "It is always good to desire earnestly the best things, but that need never become selfish and bitter and hateful, until the health of aspiration and ambition is transformed into the disease of envy!" "Love vaunteth not itself," he went on remorselessly; "is not puffed up, doth not behave itself unseemly, seeketh not its own." "How about you?" he asked, turning to his own soul. "Are you sensitive and proud and determined that Henry Drummond shall always be appreciated? How do you behave under all sorts of circumstances? Is life just a chance to pile up the treasures of earth for yourself?" So he proceeded, clause by clause, always critical of the truth, but always ready to obey when he understood it and accepted it. And then he went out into the day's work and tried to live that thirteenth chapter. In work and in play, in sorrow and in joy, in his companionships and in his lonely hours in the study, always the lover walked beside him. Drummond found it to be a transforming experience. It made a new man of Henry Drummond. What a vision that conjures up before our imaginations—the men and women we could be and the kind of world we could have, if every one read that one chapter intelligently, purposefully, practically, devotionally, every day!

Furthermore, that is not the only chapter on which a reader might well concentrate. Think of the Sermon on the Mount, the parables of the Master Teacher, the great passages in Paul's Epistles and in the Gospel of John! Here are the great Psalms, the messages of the great

*Professor of Practical Theology, Divinity School, Yale University, New Haven, Connecticut.

prophets. Nor are the stories without helpfulness. To read the tales of the Old Testament historians and of the unknown author of Luke and of Acts—to read them and "eat them," spurning the evil and vigorously attempting to incarnate the good—this, too, has helped to create better men and nobler women, and to lift and transform the world.

But one does not need to turn only to the Bible, and certainly not to the writings viewed as devotional in the past. "God is not dumb, that he should speak no more," writes Lowell. "I have yet many things to say unto you," said Jesus, and some of us believe that he is saying them through a multitude of voices—those of novelists and dramatists and philosophers and scientists—now. Minds to which the past seems a barren pasturage may well feed themselves on the modern seers—Tennyson and Browning and Whittier and Emerson—and still later voices—John Oxenham, Rupert Brooks, Edwin Markham, Studdert Kennedy, and all the rest. Glorious books are pouring forth from the religious press—answers to religious questions, interpretations of religious living, great messages on religious themes, sermons so much alive that if you cut them they would bleed—those by Fosdick and Buttrick and Gossip and Tittle, for example. The mention of Dr. Fosdick at once suggests those nuggets of pure gold—his *Manhood of the Master, The Meaning of Prayer, The Meaning of Faith,* and the others—booklets packed with the best in the Bible, with testimonies from history, and with rich and rewarding prayer. Stanley Jones' book, *The Christ of the Indian Road;* Schweitzer's story of his life and work; volumes of prayers—those by Rauschenbusch, Orchard, Newton, and Francis G. Peabody, to name only a few; biographies of modern prophets and seers—as one peers into such fields, the list becomes endless. Much may depend upon the matter which one chooses, but at times this is far less important than the spirit and purpose with which one reads. Some time I purpose to write an article on the devotional use of the morning paper! And surely many of us have been lifted up into the seventh heaven by a play—"The Passing of the Third Floor Back" or "The Servant in the House," for example—or by an article in what purported to be an entirely secular magazine.

Surely, surely, this perplexed and tortured world of ours needs to take more time for *devotional* reading. This would never solve its baffling economic and social and political problems; but it would shed a flood of light upon history's pathway and furnish the spirit in which those problems can and must be solved. The faith of too many people today is dying not from the disease of doubt or the onslaughts of evil, but merely from religious starvation. Our churches are full of members suffering from spiritual anemia. This can be cured in bodies; it can also be cured in souls. The cure is threefold: the right food, the right method of eating, followed by the right method of living—something more than spasmodic exercise or even "the daily dozen"; nothing less than that continuous practice of religion which develops the "life which is life indeed."

Here the technic is the same as that for prayer and for worship: to find a quiet spot and time when one can be alone; to think more and read less; to seek for truth with the sincere purpose of living it, until by thus practically loving God and loving man "it is no longer we who live, but Christ who liveth in us."

What Are the Facts?

AN important document relating to the liquor problem and temperance education is the recent statement issued by the Executive Committee of the Federal Council of Churches of Christ in America. The *Journal* gladly reprints it here in order to give it wider publicity and to make it available in its complete form to workers in Christian Education. The statement follows:

A Message on the Liquor Problem

"Repeal of the Eighteenth Amendment leaves the nation still confronted with the inherent dangers of the liquor traffic. Unless effective measures are soon taken, liquor will come back like a flood, supported by a publicity the power of which was not known a generation ago. The press, the radio, the movies, and bill-boards are now being utilized to stimulate habits of drinking in the people. Nobody except those directly interested in profit from the business can believe that this is desirable.

"Legalized liquor is coming back at a time when the nation is passing into a new era of power-driven automatic machinery, when the hands at the controls must be sure and quick in their reactions. It is coming back to a society which is in the midst of a far-reaching reconstruction of its economic organization—an inflammable society, to which clear thinking, self-control, and social discipline are of paramount importance.

I. Liquor Control

"The problem of devising suitable measures of control has come suddenly upon unprepared legislatures and officials. The emergency is so great that all who are concerned for sobriety and social welfare, including those who are convinced that prohibition is the only final solution of the great evil, should give their support to securing the best forms of control now possible.

"At a time when the nation is groping for solutions, we suggest certain fundamental considerations which we believe should now guide in devising methods of control:

"1. The saloon should not be allowed to return.

"2. Since the power of the liquor traffic has come in large measure from its alliance with politics, control of the traffic must be divorced from partisan politics and patronage.

"3. The element of profit must be strictly limited in order that the consumption of liquor may not be stimulated. The greed of the private traffic in intoxicating liquors is so unrestrained that it will not be content to supply normal demand but will persistently seek to create demand by all means within its power.

"4. Limitation of profit can best be accomplished at present by placing the manufacture and sale of liquors under the regulation of agencies set up by government and under rigid restriction as to quantity, prices, and dividends.

"5. In addition to measures initiated by the states, the Federal Government should retain a large degree of control, extending not only to inter-state shipments but also to standards, quantities of liquor to be produced or imported, and to the illicit traffic. There should be regulation of the industry by national codes and code authorities.

"6. There is a grave danger, already apparent, that government will seek to profit from the liquor traffic through heavy taxation. While the traffic should bear its share of the public burdens, it is as important to subordinate profit in a governmentally controlled traffic as in one privately owned and operated. To depend upon the traffic for large revenues tends to make the public ignore its evils.

"7. In order that the appetite for intoxicants shall not be stimulated, and especially that young people shall be protected from their seductive appeal, all advertising of liquor should be subject to strict governmental control and should be reduced to the lowest possible limits.

"8. Since eleven states have constitutional prohibition after federal repeal, and others have state-wide prohibition laws, and since large areas where dry sentiment prevails will desire state or local

(Continued on page 12)

Selecting and Using Lesson Materials

By Sarah E. Green*

While this article has been written with particular reference to the selection of lesson materials for children, the principles involved are broad in their scope. Anyone who has responsibility for selecting lesson materials for any age group would do well to give it careful consideration.

"CAN you suggest some course that will interest junior boys?" "What lessons do you recommend when beginner and primary children are in the same room?"

The frequency of such questions indicates a practical problem faced by teachers everywhere. The inquiries sound so ordinary and concrete, but a comprehensive answer requires careful consideration.

The Significance of Materials

Second to the teacher's influence in the religious development of boys and girls are the kinds of materials and the way in which they are used. Materials take on new life when we consider them in the light of providing the medium through which children receive decided impressions, ideas, and ideals; develop attitudes; form habits; and acquire skills in living. Materials are silent and significant instruments in Christian character growth. *Because of their importance, all materials must provide content which will enrich the experiences of the pupils who will share their use.*

The program of Christian education exists to provide opportunities for certain desirable experiences: such as, feeling the nearness of God; learning to plan, work, and live together happily; understanding more about Jesus and practicing his way of living; appreciating and making use of the religious experiences of others as a part of our religious heritage; regarding others with a genuine friendliness; sharing in the fellowship and work of the church.

These desired and varied experiences find expression through four major types of activities—worship, fellowship, creative thinking and construction, and learning to use new materials and skills.

Directly and indirectly, materials are used constantly in all activities. The use varies and suggests the inclusiveness of *suitable* lesson materials. Shall we consider some examples of this relationship as we see different groups in action.

Fellowship may be stimulated in a beginners' department as the children share in the conversation suggested as a part of discovering "The Heavenly Father's Secrets." At another time, fellowship within the group and kindness to others may be encouraged by informally playing the story "Grandmother's Welcome."

An experience of worship may be the result of junior boys and girls finding new meanings in well chosen hymns and singing them together. The hymns, "We Would See Jesus" and "My Master Was a Worker," may have been suggested in the lesson material to enrich the unit on *"Carrying on the work of Jesus."*

Primary children may share some beginning *steps in creative thinking* as they choose pictures which will be used as they study about "Working with the Heavenly Father" in the home. As another group makes an autumn frieze for the wall (as probably suggested in the teacher's text), materials of construction become a medium for learning how to plan and work together.

The ability to use new materials intelligently and appreciatively is frequently the result of directed study whereby juniors are guided in discovering the meaning of selected portions of Scripture, hymns, poems, and prayers which form the content of one unit in the course of study. This kind of interpretation of lesson materials may lead to a desire to acquire the skill of memorizing and practicing the message which has been connected with everyday living.

What Are Lesson Materials?

Lesson materials, then, should be considered as an integral part of many activities and experiences, and, as such, become a vital part of a curriculum of Christian education. This suggests a viewpoint quite different from the one expressed by the teacher who reads critically an up-to-date course of study and says, "If I used all those activities, like handwork and dramatization, I would not have any time left for the lesson." We must have an interpretation broader than the telling of a lesson story or passing on some information if our teaching is to help make creative Christian living possible.

Lesson materials are courses of study in the form of guides to be used by teachers and pupils in their experiences and enterprises. Most teachers need this kind of guide. Few local leaders have at their command the source materials and experiences which are needed for constructing an adequate course of study. As a teacher's experience grows she will use lesson materials with a greater degree of freedom. Every teacher should make them her own.

All high grade lesson materials are the result of careful consideration of the interests, needs, capacities, and experiences of a certain age group, developed in such a way that desirable learning enterprises may result.

How Select Lesson Materials

All too frequently materials are used simply because they are a part of the official denominational curriculum without connecting their use with the accomplishment of desired outcomes in the lives of boys and girls. We wish to select courses of study which will help to provide the suggested desirable experiences in harmony with the aims in Christian education of children.

The choice of lesson materials should be tested by asking such questions as:

Is this within the understanding of my group?

Does it recognize interests and needs of this age?

Will the children have vital interest in it?

Can our teachers make this a living course?

Will its use develop Christian attitudes, knowledge, and conduct?

*Assistant Secretary, Religious Education of Children, The Board of Education, Methodist Episcopal Church, Chicago, Illinois.

Does it directly and indirectly carry Christian concepts of God, Jesus, and prayer?

Will it help our boys and girls to acquire a taste for the best stories, songs, pictures?

Will its use help to achieve our aims?

In general, two types of lesson materials for use in the church school are recommended for teachers of children. The selection will be dependent upon the number and age of children, housing, equipment, and the type of leadership available.

The Closely Graded Courses have grown out of actual teaching experiences with active boys and girls. The selection of teaching units and plans was based upon a study of the interests, abilities, and needs of a wide range of situations. Instead of following the rigid subdivision of plans into the lesson story, memory work, application of the lesson, handwork, and so forth, these courses blend all phases of study and work into enterprises of investigation, planning, service, and other worthwhile activities. Two series of closely graded courses are available. One is produced cooperatively by the Congregational, Methodist, and Methodist, South denominations. Another series is the result of the cooperative work of denominations including the Disciples, Presbyterian, U. S., Presbyterian, U. S. A., the Northern Baptist, and the United Church of Canada.

The teachers' texts are built in a style which presupposes much preparation on the part of each teacher as she makes the lesson procedure definitely her own to teach her individual boys and girls. *Unless this kind of preparation takes place these lesson courses will not produce the desired results.* The achievement of the aims included in these series would assure us of laying during childhood a strong foundation for continued religious development.

While they are usable in all types of church schools, the Closely Graded Courses are planned primarily for larger schools where numbers make possible the close grading of pupils and housing and equipment lend themselves to the enterprises suggested.

The International Group Graded Lessons are developed in a three-year cycle. They are based upon certain principles of selection and development. Three outstanding principles are: 1. That certain materials should be repeated once each three years, changing the approach and treatment in accordance with the varying age levels. 2. That a certain uniformity of general emphasis should be used so as to provide a unity in the total program of the church. 3. That special interests and abilities of the pupils should be recognized and incorporated in the detailed development of teachers' plans and pupils' materials.

The same major objectives of Christian education undergird the selection of teaching units. The experiences of children have also been recognized, although they do not always appear so obviously in the lesson materials. There has been a noticeable change from a pronounced material-centered approach in recent years.

The particular contribution of the Group Graded Lessons is that they are prepared for the average teacher with limited equipment. In fact, these courses are arranged specifically for smaller church schools where enrolment and equipment necessitate grouping together a wider age range, such as all primary children in a group or all juniors in a class. The materials are planned to meet this type of gradation. The arrangement of the teaching materials is more easily followed by less experienced teachers. These are developed by the various denominations as group graded or departmental graded lessons.

Whatever the particular lessons may be, it is, *the teacher who finally decides whether she will guide active boys and girls in living or merely teach lesson materials.*

Supplementary Materials

Supplementary materials are necessary in addition to the teacher's quarterly or text and pupils' books. It is at this point that the guide becomes the teacher's own material adapted to fit her own group as she chooses pictures, songs, and enterprises to accompany the lesson materials. *The materials can not be considered apart from the methods to be used as ways of helping boys and girls to grow religiously.* Many suggestions are made in the courses of study.

In the teaching unit on "Thanksgiving" in one beginners' series, we find four themes suggested: "A Thirsty Boy," "How the Milk Came to Bobby," "A Good Thanksgiving," and "The Angelus." Four pictures which are found in the beginners' picture set are suggested for use. In addition to these, the teacher will wish to use pictures which portray various experiences of children in the home and other seasonal pictures and posters of special interest to her pupils. These may be secured from current magazines and other lists of pictures. Several songs are suggested. These are taken from two books, lesson courses, and notes for beginners' teachers in the denominational publication for elementary workers. This suggests that a person using this unit and series will need to anticipate extra materials which become an integral part as vital teaching takes place.

The primary course of The International Group Graded Lessons for 1934 contains two units: "When Jesus Was a Boy" and "Learning from Jesus How to Help." The teaching plans carry suggestions for activities of play, construction, investigation, and planning; and stories, pictures, and Scripture references. A wealth of materials is offered and yet to make this the teacher's very own for her particular class she would need to have several pictures, at least one hymn book for primary children, and construction materials in addition to the teacher's text and pupils' story papers.

As the teacher of juniors uses the unit "Worshiping God" (as developed in The International Group Graded Lessons for 1934), she finds considerable Bible, several stories, and many suggestions for discussion. Supplementary materials for this unit will probably include hymns, prayers, poems, and a few pictures. In most cases they become source material to be used as the boys and girls study ways in which others have worshiped and try to think through the meaning and practice of Christian forms of worship.

Creative teaching, then, involves a knowledge of source materials which will include books of suitable stories, pictures, hymns and songs, poems, prayers, and reading books for children. Every teacher should possess or have access to the picture sets which accompany the lesson materials, two hymn books especially prepared for her particular age group, at least one good periodical giving suggestions for her work, and one book each of Bible and character stories. There are many inexpensive sources if the teacher is ever on the alert to add to her files.

A certain church in Lancaster, Pennsylvania, was not content to wait until 1934 for a special emphasis on "Christ in the Life of the Home," but planned and carried out a three-month program for the entire church on this theme last fall. This detailed account of their activities should prove suggestive to many churches which will be developing a similar program emphasis this fall. Religious Education Week, September 30 - October 7, offers an ideal opportunity for launching such a program.

Family Life and the Kingdom of God

By James E. Wagner*

THERE is a prophetic picture in the tenth chapter of Dr. Coe's disturbing book, *What Is Christian Education?* in which he envisions not just one class, department, or division of the church school engaged in a cooperative project, but where a whole congregation would be working and thinking together in some field of common interest to all. We had recognized the desirability of such a project, but it was only when our director of religious education came home from a conference last spring that an opportunity presented itself.

One of the emphases suggested in that conference was the International Council's emphasis for 1934-35—"Christ in the Life of the Home." Here, we felt, was the thing we had been looking for; for of all areas of human life there is probably none in which the people of all ages, from nursery to home department, have common experiences and interests as they do in the area of family life.

The proposal to organize around this theme a congregation-wide educational project was presented in turn to the interested groups—consistory, board of religious education, and the monthly workers' conference. A selected group of parents of the congregation was specially invited to attend the workers' conference, and shared in the discussion and the tentative planning of the project. It was decided to announce it as "A Three-Month Emphasis on Family Life and the Kingdom of God," to begin the third Sunday in September and continue up to the Christmas season, and to use every organizational means available to explore the potentialities of home and family life for the Kingdom of God.

The Church School

Our director of religious education, Professor Charles D. Spotts, of Franklin and Marshall College, prepared a suggestive list of source material for the various departments of our church school. It included the following:

Nursery: *Three Years Old,* Moore and Danielson.
Kindergarten: Closely Graded Lessons, Part VI, Teaching Unit 16, "Responsibility for Happiness at Home"; Heidelberg Departmental Lessons, Beginners, October-November-December, 1933 (b), "God's Gift of Home."
Primary: Closely Graded Lessons, Course II, Part 2, Teaching Unit 3, "Doing Our Part at Home"; and *Hebrew Home Life,* Lobingier.
Junior: Heidelberg Departmental Lessons, Unit 1, October-November-December, 1931, "Living Together in Home and Church."
Junior High: Closely Graded Lessons, Course VII, Part 1, "Our Homes."
Senior High: *Young People's Relationships,* issued by the Conference on Preparation for Marriage and Home Making, of the Federal Council of Churches of Christ.
Young People: *Christian Fellowship in the Family,* Yarrow; *The Fine Art of Living Together,* Beavan; *Building a Girl's Personality,* Cavan; and *So Youth May Know,* Dickerson.

*Pastor, St. Peter's Reformed Church, Lancaster, Pennsylvania.

There were, of course, many conferences of leaders before and during the course of the project: the monthly workers' conference was the occasion for a general exchange of experiences and suggestions; and numerous departmental leaders' conferences made it possible to check-up, modify, and expand the curricula as the project developed. The leaders were encouraged to use the source materials, but only as suggestive guides; and to capitalize on questions and situations which arose in their classes. Many activities developed with the project: including, for instance, the junior department's making and presentation of gifts for the sixty aged ladies "who no longer have homes of their own," guests at a nearby "Home for Aged Women." Contacts with parents, and occasional reports from them, were made as a means of measuring the effectiveness of the program. In the young people's department, with leadership which could be trusted with the task, a study was made of "Christian Ideals of Friendship, Love, and Marriage," beginning with a frank confronting of sex as a basis of marriage and family life.

The Women's Missionary Society

For the women's missionary society, it had been suggested originally that they spend their monthly meetings in a study of "Family Life in Mission Lands." But, in a preliminary conference, one of the mothers raised the pertinent question, "Why go so far away from home when we have serious problems of our own?" The result was that these ladies devoted one session to a discussion of "Factors in Young People's Indifference toward the Church," in which they had the capable assistance of Professor Nevin C. Harner, of the department of religious education in the theological seminary of the Reformed Church which is located nearby. The second monthly session was devoted to a study of Professor Fred Eastman's series of articles in *The Christian Century* on "The Movies and Our Children." It was an eye-opener to these women, and excited their interest in the subsequent publication of the Payne Fund Studies.

The Men's League

At their first meeting, the men of the church had the boys of high school age and over as their guests. Four of the older men gave brief reminiscences on "When I Was a Boy," dividing their talks as follows: at play; at school; at church; at home. A social period followed in which young and old played together. At the second meeting, two of our men spoke on "The Young People of Today and Those of Yesterday." One, a former district attorney, spoke out of the experiences he had while in office; the other, headmaster of Franklin and Marshall Academy,

translated "Pennsylvania Dutch" writings which reflected the life and activities of youth a generation or more ago. It was felt that these two meetings helped to bridge the gulf between the older and younger generations, interpreting them to each other. As their third contribution to the project, the men sponsored a public meeting which was addressed by Dr. Clifford Gray Twombly, rector of St. James' Episcopal Church and a nationally known critic of the movies, who spoke on "Community Factors Influencing Family Life," in which he referred to the movies, vicious periodicals, the sex-and-crime literature of the rental libraries frequently found in confectionery and drug stores, and the persistent peril of commercialized vice.

The Parents' Conference

An agency especially organized for this project was the parents' conference. A preliminary canvass awakened the interest not only of parents of the congregation, but of the community at large. In planning for this week-night series of conferences, it was recognized that the parent-study would interest only a limited group in the parish. It was suggested, therefore, that Wednesday nights for this three-month period be set aside as "Church Night," and that there be offered, simultaneously with the parents' conference, some study of more general interest. This group, after discussing several possible fields, finally chose to study "Church History." While the circumstances seemed to call for a series of popular lecture-presentations, there were a number who proposed that the course be conducted so that those who wished to do so might earn a credit for Course No. 105 in the Standard Leadership Training Curriculum. For them, consequently, it was arranged that they remain each night after the lecture, and, in this smaller group, reports and discussions served to enrich the course.

The course in church history was led by the pastor, and the parents' conference by the director of religious education. For a guide, the parents' conference used Haywards' *The Home and Christian Living*, and *Parents'* magazine was a much-used reference. Parents were urged to bring to the class reports of situations and problems arising in their homes, and the discussion centered on ways of meeting them. A book table was set up with a display of books, periodicals, and pamphlets helpful to parents. This conference was so arranged that those who so desired qualified for a leadership training credit in Course No. 109, "Religious Education in the Family."

Integrating the Worship Program

The project was officially inaugurated on the third Sunday morning in September with a "Family Day Service" at the hour for morning worship. Announcements from the pulpit on previous Sundays, printed announcements in the church bulletin, and a letter "To Our Parents," had awakened sufficient interest that on this Sunday morning the congregation more than filled the auditorium. The sermon on "Christianity and Family Life: A Historical Survey" was the first of a series of eleven sermons. The topics, Scripture lessons read, and the objective of each are given herewith in detail:

1. "Christianity and Family Life: A Historical Survey." To introduce the project and show the interest and influence of historic Christianity in this area of experience. Scripture lesson: Matthew 18:1-6; 19:3-14.
2. "Modern Perils to Family Life." To point out effective social changes, especially since the Industrial Revolution, and their import for family life. Scripture lesson: Deuteronomy 6:4-25.
3. "The Foundation of Family Life." To exalt wise and holy love as the foundation of marriage and family life. To set forth the implication of Jacob's story that it was from Rachel, the wife of his love, and not from Leah, the wife of a commercial bargain, that there came Joseph, the child of promise and of historical importance. Scripture lesson: Genesis 27:46 to 28:5; 29:1-20.
4. "The Partnership of Home." To indicate that, whereas the traditional family was more or less of a monarchy, the Christian family is a democracy where no one lords it over another but each seeks the welfare of all. Scripture lesson: Ephesians 6:1-9; I Peter 2:21 to 3:9.
5. "The Pre-Eminence of Home." To show that home is, biologically, the basic unit in human history and society; and that, moreover, it is the child's first universe, first school, first church, and throughout life the harbor to which men turn in times of stress and storm. Scripture lesson: Luke 15:11-24.
6. "The Favorite in the Family." To suggest the problems involved with an "only child"; and with an "oldest child" or a "youngest child"—the problems for him and the others in the home. Scripture lesson: Genesis 37:1-28, where Joseph is the "only child" in the psychological sense of being the favorite in the family.
7. "When Sisters Disagree." To confront frankly the necessity for adjustments in order that persons of unlike temperaments in the same home may get along with one another in a helpful way. Scripture lesson: Luke 10:38-42; John 12:1-8.
8. "Lonely Firesides." To interpret sympathetically the peculiar problems of homes where dwell widows, orphans, spinsters and bachelors, and childless couples, some of which homes are more often the butt of our jokes than of our understanding. Scripture lesson: Luke 1:5-16; Acts 9:36-42; Acts 16:11-15; Psalm 68:5; Isaiah 1:17, 23.
9. "The Home of a Prophet—Samuel." A biblical study emphasizing certain ideals of home and parentage. Scripture lesson: I Samuel 1:1-20 and following.
10. "The Home of the Herald—John the Baptist." Scripture lesson: Luke 1:5-14, 67-80, and following.
11. "The Home of the King—Jesus." Scripture lesson: Luke 2:1-24, 40-52.

In preparation for his preaching task, the pastor did considerable reading in the field of history and sociology. Among the books bearing more specifically on the theme of the project were these: for historical background, Goodsell's *History of the Family as a Social and Educational Institution;* for a modern sociological study, Mowrer's *The Family—Its Organization and Disorganization;* for the religious viewpoint, Fiske's *The Changing Family* and *The Christian Family;* and for biblical background, Cross's *The Hebrew Family.* There followed a reading and listing of pertinent biblical materials, including: the love stories of Isaac and Rebekah, Jacob and Leah and Rachel; the book of Ruth; the story of Mary and Martha; the stories of Samuel, David, Solomon, John the Baptist, Jesus; sections dealing with servants and masters, husbands and wives, love, marriage, home, parents and children, each of which key-words may be followed with the aid of a complete concordance; and similar material scattered throughout the Bible.

Among the objectives which this preaching program was designed to achieve were these:

To acquaint the congregation with the rich biblical material bearing on family life, the suggestive records of love affairs and of family histories and experiences, the passages exalting domestic virtues and ideals, the teachings concerning the potentialities of childhood and the obligations of parenthood;

To contrast the culture of Bible lands and times with that of our own day, as a ground for insisting that the problems of modern life must be approached not from the standpoint of biblical literalism, but from the dynamic and expanding perspective of the spirit and ideals of the Christian religion;

To clarify the religious implications and possibilities of certain outstanding problems and circumstances in the family life and general social order of our day;

To set forth the high Christian motivations which ought to prevail in domestic relations, particularly in the attitude of parents toward children and of children toward their parents;

To effect a sympathetic interpretation of the older generation to the younger, and vice versa;

And to undergird the whole educational procedure of these three

(Continued on page 32)

What Is a Good Motion Picture?

By Edgar Dale*

SEVEN of the nine Payne Fund monographs dealing with the effects of motion pictures on children and youth are now published and available from the Macmillan Company. Two more studies are to come and will be available by summer or early fall. Many of the readers of this *Journal* have seen statements about these studies and know the findings. If they have not, I suggest that they send ten cents to the *Christian Century* for a reprint of Dr. Fred Eastman's articles on this subject, or that the book, *Our Movie Made Children*, be purchased for their church library. An article in the May *Journal* gave a summary of these findings under the title "What Happens at the Movies?"

Briefly summarized, these findings indicate that the information, sleep, emotions, attitudes, and conduct of the child and youth are vitally affected by what is seen on the screen. Further, a sampling study of the content of feature motion pictures discloses the fact that the screen stimuli relate largely to sex, romantic love, and crime; that the majority of motion pictures are laid in settings of splendor and luxury; that individualistic and personal goals (primarily those relating to love) are stressed far more than social goals. Such a diet for children is undesirable, and certainly doubtful as adult movie fare.

I shall present no further data concerning the studies. Many of you know them in more complete form than I could present here. The question that you are raising and have raised is: What can we do about it? I should like to present here, in brief, not a complete discussion of this problem, but rather certain facts that ought to be held in mind in such a discussion.

May I then discuss this topic as an answer to three questions. These answers are of necessity brief and are presented here only as devices for stimulating thought and discussion. These three questions are: (1) What is a good motion picture? (2) How, if at all, should motion pictures for children differ from those for adults? (3) How can we get movies that conform to the standards set up?

What Is a Good Motion Picture?

I shall define a good motion picture as one which sincerely, truthfully, and dramatically conveys significant interpretations of the world in which we live. Most of life, therefore, will be included in its purview. Sex, crime, and love, being important social facts, will be under the scrutiny of artists with insight. However, unlike current scenario writers, the real artist's method of handling these three problems will be one which treats them in the context of larger social relations. He will not treat sex, crime, and romantic love primarily as personal problems having no connection with one's social environment, but he will often portray the larger ramifications of these topics. Current treatments of sex problems are to be criticized because they are often trite and pornographic.

The problems of those who work for a living, both with hands and with brains, will receive a larger emphasis than at present. The scenario writer will put down what he observes, making the chief standard of his story one of truthfulness, using this term in its larger sense. The real artist will not distort in order to increase money at the box office, as is so commonly done today. He will have his story end now happily, now tragically, as the logic of events demands. He will be a man who believes in something sincerely. His major asset will lie in the integrity of his craftsmanship and in his desire to tell his story in such a way as to make others see what he sees.

That the present group of writers in Hollywood do not possess these qualities is indicated very aptly in a criticism made by one of their own members. Robert E. Sherwood, the well-known motion picture critic and writer, has this to say about the people who are responsible for the writing and directing of motion pictures:

> Their dearest wish is to achieve a few record grosses, make a lot of money, save it, and then retire to the south of France while they're still young enough to respond to the Riviera's manifold allurements.
>
> They look at the great silent picture triumphs of ten or even five years ago, observe that these films are now laughably out of date, realize that new mechanical inventions will soon make the current crop of masterpieces similarly obsolete, and come to the conclusion that any undue expenditure of mental energy is a waste of time. "Get the dough, and then get out!" Such is the Hollywood battle-cry, and it is one which does not lead to the achievement of those finer and better things of which Merton Gill once dreamed.
>
> For the time being, as my final farewell to Hollywood and to all those within it whom I like and admire and respect, . . . I can only say this, as my unalterable opinion:
>
> "Good or bad—and new inventions or no new inventions—it *will* matter a hundred years from today."[1]

The thing that I am talking about is a realistic approach to the motion picture. This approach is clearly diametrically opposed to the escape notion, the idea that is so commonly and so clearly expressed by such statements as: "Life is tragic enough without having more of it at the movies. . . . When I go to the movies I want to forget that the world exists . . ." We come now to the second question.

How, If at All, Should Motion Pictures for Children Differ from Those for Adults?

The question as to what constitutes desirable movies for children is a difficult one to answer. It is a problem on which much research of a psychological and sociological character needs to be expended. I believe first of all that we can get many clues for such motion pictures by turning to the investigations on children's reading. Children's librarians in turn could give us a good deal of aid in constructing desirable motion pictures for children.

Yet we cannot assume that reading and motion pictures are exact duplicates. The movies depend on pictures primarily for their communication, depend somewhat on language through speech, but almost not at all on reading. Many complicated and mature subjects which are perforce excluded from children's reading because of the vocabulary problem can be treated in the motion picture, which utilizes symbols much easier to interpret. There is very good reason for parents to feel more alarmed at bad movies than they do in regard to bad books.

Some critics of current motion pictures have decried them as fare for children because they deal largely with adult problems. In many cases these criticisms are sound,

*Professor, College of Education, The Ohio State University, Columbus.

[1] *Hollywood Spectator*, August 29, 1931, pp. 16, 17.

but it must be recognized that the child does participate directly as a spectator at many adult dramas in real life. It is my own opinion that older children (and here I am thinking of the group beyond the age of fourteen) should have the opportunity to come into contact with many of these realities of life. I am referring here to drama which deals realistically and with clarity with our modern problems of poverty, crime, housing, unemployment, racial discrimination, and others. To say that these are not youth problems is drawing an inference that we ought not to permit children to see in pictures what at least fifty per cent of them see in real life.

However, I do not think that these motion pictures dealing with the more rigorous aspects of adult life should form in any way the major bulk of the offerings. The meat of the program, I believe, for children ought to be the introduction to them of many and varied aspects of not only local but also foreign environments. Here I refer to the documentary film, which does for the film what non-fiction literature does for reading. Through the documentary film the child is given an opportunity to learn about foreign peoples, about industry, about the culture of his own time.

Other types of motion pictures ought to be included in the bill-of-fare. Exciting adventure stories of the present and of the past do have a place, and I should like to add here that good motion picture dramatists will be able to find things that are really just as exciting as cowboys chasing Indians or a hero pursuing the villain on horseback. If you have had the privilege of seeing Sidney Howard's and Paul de Kruif's stage play entitled "Yellow Jack," you will realize the tremendous dramatic possibilities inherent in materials dealing with the realities of present-day life.

How Can We Get Movies That Conform to the Standards Set Up?

In the first place, we can't get them unless we really know what we want. I am of the opinion that a great many adults who are clamoring for better pictures really do not have an adequate notion of what it is they wish. I was interested, for example, in seeing that nearly all film estimate services rated "David Harum" as extremely good for children. And yet the major inference to be drawn from the picture was that hard work, saving one's money, and then betting it all on a horse race is the way to get on in the world. I doubt very much whether a defense on the basis of the fact that it was clean is sufficient for such a picture. I think it is also true that thousands of church folks saw and liked "The Birth of a Nation," the motion picture which was probably one of the causes for the revival of the Ku Klux Klan.

But let us suppose now that we agree as to the kind of motion pictures that we want. What are some of the handicaps that face us in securing them? First of all, we do not have adequate reviewing services in this country. The movie advertisers with their vicious ballyhoo have so disgusted intelligent movie goers that they no longer believe anything that the ads say. As a consequence, an excellent, intelligent picture comes along and the public doesn't know about it. Word-of-mouth advertising of such pictures is fairly effective in a large city where the picture will appear at various theaters for a period of perhaps six months. In a small town, however, where there is only one theater, no such advantage exists. In addition, there is a need for better reviews (and perhaps this means a syndicated review done by an intelligent, able reviewer who writes for a selected group).

A second handicap is block and blind booking. An opportunity must be given to each community to choose its own movies. Mr. Furfey, in the *Ecclesiastical Review* for May, 1934, gives a very clear and fair account of this problem as it relates to the securing of better motion pictures. He says:

> It is plain that block booking is undesirable from the point of view of the public, since it prevents the production of films to suit the individual taste. It is as though all the magazines in the country were to be combined into half a dozen periodicals with immense circulation, each of which magazines should try to cater all at once to the tastes of former readers of the *Atlantic Monthly*, *Ballyhoo*, the *Nation*, and *Vogue!* Block booking is undesirable from the standpoint of the average exhibitor because it makes it difficult for him to please his particular audience. The Allied States Association of Motion Picture Exhibitors—the great national organization of independent exhibitors—is bitterly opposed to the practice.

I believe that it is possible to get what we want as far as motion pictures are concerned if we will do two things. *First,* we must be clear in our own minds as to just what we do want. *Second,* when we have clarified our goals for motion pictures, we must organize as consumers and make our voice heard.

What Are the Facts?

(Continued from page 6)

option, the rights of these states and areas should be safeguarded by the Federal authorities, and within the states by state authorities. Provision for local option should be incorporated in all state systems of control.

II. Education

"The necessity of measures for control should not blind us to the more vital necessity for the immediate initiation of adequate education. The testimony of competent authorities is that alcohol is a habit-forming depressant narcotic drug, and that even when taken in small amounts it is likely to cause deterioration in the individual's performance to a degree which disqualifies him in various important situations. The social dangers of alcohol to industry, especially to all forms of transportation; its causal relation to personal and family disintegration, its threat to the safety of the young, and its demoralizing relations to crime, corrupt politics, and the underworld are too well known to need argument.

"Education of children, youth, and adults in the evils and dangers of alcohol, social as well as personal, should be undertaken in the most effective manner possible. We regard such a program of education as the primary contribution of the churches to the solution of the liquor problem.

"Not only the churches and the schools but also the State itself should participate in the program of education, as the French, German, Russian, Swedish, and other governments are now doing. From the standpoint of the individual, education should aim at sobriety, self-control, and abstinence; from the standpoint of the community, at maintaining an overwhelming public sentiment for effective control.

"It should be a deliberate national policy, and likewise the policy of the several states, by means of public education and effective control of the traffic continually to decrease consumption of liquor, in order that the traffic may become a steadily diminishing factor in American life."

Instead of Paying Church School Leaders

SHOULD church school leaders be paid?" This was a question which was undergoing serious discussion among religious educational leaders six or eight years ago. But now a serious question in many churches is "Can we pay our minister?" We smile at even the hint that Sunday school teachers might be paid a modest stipend. "We pay our singers. Shouldn't we set as high standards, expect as careful preparation, and provide for a corresponding remuneration in the case of those who teach our children? Which is the more important, that adults hear correct music, skillfully rendered, or that children have skilled Christian leadership to guide them in spiritual growth?"

So the argument goes, and a good case can be made, though there is much to be said on the other side. "Will not Christian leaders who are qualified necessarily have motives for service far above the reach of any material reward?" Of course the budgetary condition of most churches at present makes the discussion quite academic. No amount of convincing evidence will provide the wherewithal. Furthermore, there is a better way quite within even a limited budget, for the church school to recognize its obligation to its most efficient and faithful voluntary leaders, and at the same time to make them both in motives and skill far better qualified for their work.

High standards of leadership ability and preparation should be maintained in the church's program. Older boys and girls must be inspired to catch the vision of leadership and to fit themselves for it. How can a voluntary staff be expected, on their own initiative and at their own expense, to secure such preparation? How can young people pay all their own expenses to a summer camp in these hard times? Leadership responsibility rests upon a small selected group of adults and youth, but the training of that leadership rests upon the whole church. Those who do not contribute time and effort in leadership should bear even a larger share of the actual cost of leadership training than do the leaders themselves.

The task of church school leadership calls for occasional opportunity for broader contacts with other leaders than a local community affords; for the inspiration and help derived from personal acquaintance with nationally known leaders; for the rich experience of living for a few days in a real Kingdom of God atmosphere and environment. For both mature leaders and growing young people, these are equally needed.

Any church could enlist and train its older boys and girls and provide an unparalleled opportunity for spiritual growth and practical help for its adult leaders at a nominal cost. Let the church select the one or two most deserving, old and young, provide all or a part of the cost of sending them, and enrol them at once in one of the International Older Boys' and Girls' Camp Conferences or Leadership Schools this summer. Here are the spiritual uplift and fellowship needed. Here are the nationally recognized leaders of youth and specialists in Christian education. Here are opportunities to observe and practice in real laboratory schools with actual boys and girls. Here are rich fellowship, wholesome recreation, vital worship, and "a vacation with a purpose."

Select the young people and leaders who will most profit by this rich experience. Let those who do not carry the load of leadership share in the expense. This will yield richer returns to the church and the individual than many times the amount invested in paying leaders for their work.

For full particulars about the schools or camp conferences, write to the International Council office, 203 North Wabash Avenue, Chicago, Illinois.

Lake Geneva, Wisconsin
Laboratory School for Children's Workers—July 16-27
School for County and City Council Workers—July 16-21
School for Local Church Workers—July 22-27
Girls' Camp—August 6-18
Boys' Camp—August 20-September 1

Geneva Glen, Colorado
Girls' Camp—July 30-August 11
Boys' Camp—August 13-25

Winnipesaukee, N. H.
Leadership School—July 23-August 4
Girls' Camp—August 6-18
Boys' Camp—August 20-September 1

How I Would Teach a Course

A study of the various Sunday school lesson courses for the summer quarter reveals the fact that many of them center about the themes which are treated in this article. Space does not permit a discussion for even each age group, but it is hoped that the procedures presented here will be suggestive to all teachers who will be introducing new courses this quarter.

On "God as the Heavenly Father"

For Beginners and Primaries

I SHOULD, of course, bear in mind the fact that I am to teach primarily the children. I should also, however, be very grateful for the lesson materials which are provided.

To teach children during the summer months to think of God, the Heavenly Father, will be a natural interpretation of the experiences of joy and fellowship which come to them during that time of year which provides largest opportunities for first-hand contact with the out-of-doors, for group play, and for family excursions.

With little children there will, of course, be no formal transition from the consideration of one group of experiences to the consideration of another. That is, there will not be a formal announcement of a new course of study or a new topic. The leader will make a gradual and natural transition from the topic previously considered to the new topic.

She will use her lesson material not as so much subject matter to be handed over to her children, but rather as a guide to her own thinking and planning in this most important area of interpreting the experiences of children so as to lead them into a consciousness of God and a sense of fellowship with him.

As a part of her own preparation at this point in her teaching, it will be well for a leader to ask herself, "What are the ideas, attitudes, and experiences which my children now have in relation to God?" Through a careful review of her experiences during the past year, a recall of the sayings of the children and reports of the parents, conversation with parents about specific questions, the leader will try to get before her a rough summary of the ideas and attitudes of the very little children.

Anything like a test would, of course, be inappropriate for use with beginners, but even with these little children the leader can frame for herself certain questions, and, as opportunity affords, she can approach the children in her group in an informal fashion and try to find out something about the general attitudes of each child.

For example, one beginner leader discovered that her children seemed to be developing the Santa Claus idea of God and thought of prayer as an expression of their wishes. Having made this discovery, she took it as one of her major objectives during the next few months to correct this attitude. Stories, verses, prayers were used to emphasize the thought of God's wisdom and of his desire to have us work with him. In this way the emphasis on God as the great giver was counteracted and a better balance secured.

With the older primary children, simple tests can be devised by the leader, such as those suggested in some of the lesson quarterlies, which give the children an opportunity to describe their thinking about God in fairly concrete terms. The results of this simple check-up will enable the leader, who is leading her group in a consideration of their relationships to God, to lay emphasis at the point of greatest need, and to correct various false impressions.

It often happens that children go through the beginner and primary departments in a good church school carrying along with them all the time some crude ideas of God which the leader does not discover.

In using units dealing with this important area of experience, the leader should be especially careful not to dominate the class period, but to give the children large opportunity to express themselves in a friendly, informal atmosphere, for only thus can she discover what the attitudes and ideas of the children really are.

The materials which are in the various lesson quarterlies dealing with these units are very carefully prepared and offer a great deal of help. There is, it seems to us, a lack of material which deals with a consideration of suffering and evil. While we do not wish to burden little children with these aspects of experience, nevertheless we must face the fact that most children come in contact with them. An article in the February, 1934, *International Journal of Religious Education* gives some guidance in this field.

On "The Life of Christ"

For Seniors and Young People

I WOULD not begin by saying, "Well, boys and girls, our lessons for next quarter are on the life of Christ. That will be very interesting, I am sure."

I would not say, "How many would like to study the life of Christ next quarter? That's right, Mary, I see you are interested."

I would not hand out the quarterlies and say, "Here are our lessons for next quarter. I hope you will all read up on the first lesson. We take the life of Christ, you know."

Now that I am out of breath, telling what I would not do, let us see what I *would* do.

First, I would try to find out from my class whether it is best for them to study the life of Christ at all just now, or not. I would talk to them casually, in private, and in the group, according to the sort of relationships I had had with them in the past, about such questions as: what they have previously studied; how recently they have studied the life of Christ, and whether they feel that they know the subject or have been conscious of need of closer acquaintance; what personal problems they have been concerned about.

I would try to find out by such a friendly investigation as this as to the wisdom of teaching the life of Christ to this particular class at this time. If I decided that it was best to go ahead, I would then proceed to ask myself how I would teach such a course.

Second, I would try to think myself again into the meaning of this story. I would reread the four Gospels one at a time at one sitting, and each as if it were a magazine article or story. I would get hold of whatever new books I could, and spend all the time available in saturating myself again in the New Testament record and in books written on it. I would give myself regularly to prayer and meditation regarding what the life and teachings of Jesus have meant to me.

Third, I would then seek some effective and interesting way by which to begin such a course, knowing that the introduction of my class to the idea will have much to do with what happens as we go along together in it. In order to bring this about, I would invite the class to my home, perhaps two weeks in advance of the first lesson. We would have games and social fellowship together. Among the games, we would have some humorous tests of general knowledge. Included among these, toward the end, I would work in some questions in regard to their knowledge of the life of Christ, being sure to make allowance for inadequate answers so that no one would be embarrassed. At the close of the evening we would gather in a friendly circle and talk over our course for the next quarter. I would have the members of the group discuss their own needs and knowledge or ignorance of the life of Christ. I would give some information in regard to what other people had gained from a rather thorough study of his life and experience. If possible, I would have a number of different translations of the New Testament at hand with passages to be considered and passed around so that the members, in this informal situation, would get used to examining these books. If I could secure some reproductions of pages on the Greek manuscripts, I would have them available to create interest. Any books that I could get hold of written on the life of Christ would be made available.

In this sort of an informal conversation, I would keep the members of the group talking and expressing their ideas. I would gradually develop any suggestions that they had as to what they would like to do.

Fourth, I would then propose to them several ways by which we could carry on the study. If the group contained a number who could spend some time during the week, I would propose that those members at least, and if possible each person, prepare his or her own record book of the life of Christ. Some would want to build a harmony of his life, cutting out and pasting at one place in a loose-leaf book the records from the four Gospels dealing with the same event or teaching. It might be that some of the group would not be able to spend enough time to build their own story of the life of Christ, while they would have time to work together on a joint production which might be the property of the class and presented to the school as an exhibit for the encouragement of others. In such a book there would be opportunity for each person to write up his own account of a particular event, to add clippings from literature, to put in pictures, and to enrich the book in other ways.

Fifth, after discussing with the group some such plan as this and having it modified and accepted by them, I would then organize the class into individual and group assignments that might be carried on for the first three or four weeks. Then I would proceed to carry out the plan we had agreed upon, making adaptations that would be necessary as we went along.

On "Prophets and Kings of Israel"

For Adults

I WOULD not teach them just because they had rolled around again in the Uniform Lesson cycle. My class would have opportunity to make a selection from a number of widely different types of courses by using an interest check list. If this process resulted in the choice of this course, definite reasons therefor would be revealed.

I would want to find the answers to several questions before planning the course very definitely; even though the class had deliberately and intelligently chosen this course from among several possibilities. Have not a majority of the class already covered this material in a superficial and unfruitful manner in successive Uniform cycles? Of what value to repeat that process? Is there time available really to master the historic period, or the body of literature involved, or the great religious ideas revealed? What will the regular published periodical materials treating this unit offer in addition to the traditional fragmentary rehash? Can we discover together something *new,* something *exciting,* and something of *current, vital significance* in this unit? What are the specific reasons why my group wants to follow this course?

As we explore these questions together and arrive at answers to them, our aim in the proposed study will begin to be clear. Several quite different aims might be pursued. The use made of the biblical material, the procedures followed, and the printed helps required would vary as widely as the several possible aims. The felt needs of my students, which they hope to have met in this course, would be the starting point in all our planning. Among the possible aims only the more important can be suggested here.

1. My class may be seeking a working knowledge of the Bible. This unit would be an essential part of that larger project. The course would include a reading of all the biblical material, not mere fragments. We would seek a clear outline of the major historical movements and events with special emphasis upon: social and economic forces at work; the great emerging religious ideals, and particularly conflicting religious ideas; the outstanding characters, with more attention to the prophets than the kings; the experiences and purposes out of which the various pieces of religious literature of the period emerged. We might select for more intensive study, or possibly for later courses, some of the gems of most abiding literary and spiritual worth.

2. My class might be primarily interested in the great social and economic problems which we are facing today, and in search of guidance in making their contribution as Christians to the solution of these problems. Among such contending economic philosophies as are denoted by the terms capitalism, communism, fascism, and socialism, they may be seeking that pattern of the social order which best promotes the values and ideals of the Kingdom of God. They may wisely look to the prophetic literature arising out of the critical and revolutionary periods of Hebrew history for some of the finest inspirational and guidance material available. Such a study would attempt to discover and reconstruct vividly the social, economic, and political scene addressed by the great reforming prophets. The prophetic messages would then be studied for evidence as to the prophets' conception of God's nature, his purpose, his standards of human conduct and

(Continued on page 20)

Why Not a Tournament of Plays?

By Nellé C. Wiley*

SHAKESPEARE'S observation, "The play's the thing," not only mirrored his own day, but foreshadowed this present when modern programs of education are embracing the dramatic method to an ever increasing degree. Today, as in Shakespeare's day, the wisely chosen play, well directed, catches the conscience. This, perhaps, accounts at least in part for the tournaments of plays which seem to be growing in favor in numerous localities, especially the religious drama tournaments conducted by church councils and similar organizations.

The Purpose of a Tournament

Such tournaments seem to lend themselves admirably to the establishment of standards in church dramatic work —standards both in play choice and in the art of production. In far too many churches the motivation for dramatic activity is money-raising or holding youth in the church, and, consequently, the young people frequently squander time, energy, and ability in producing "The Murder Mystery," "Wanted A Husband," "A Pair of Crooks," and other plays of similar themes. When, through the medium of a tournament, *personality enrichment* is made the motive in dramatic endeavor, standards inevitably are established. Then it is that plays are chosen not for their box-office value but, rather, for their power to stimulate, constructively, the imagination and the latent creative forces of the soul. The young people then invest time, energy, and ability on plays which push back horizons, give illuminating insight into human problems, develop sympathetic understanding of that which lies beyond one's present life experience, and, best of all, plays which lead one to face life squarely and to attack its problems with new vision and courage.

All too often the appeal of beauty is over-looked in church drama. Even the most powerful play crudely produced has little chance of contributing positively to personality development. A tournament stresses beauty and finish of production. It is when plays are presented as painstakingly as church music and sermons that beauty of production makes possible the impress of truth.

Getting Organized

Sharing tournament plans may call for *a get-together* to which you will invite directors of education and of drama in the local churches, as well as pastors and representative members of church-centered drama groups. At such a meeting you may deem it advisable to outline the project, carry through a democratic discussion, and take a vote as to the advisability of carrying through such an undertaking.

Once a tournament is determined upon, the necessity for organization will naturally present itself. Rules will need to be formulated, financial policies worked out, application blanks drawn up, standards of judgment evolved, judges selected, programs supervised, suitable auditoriums located, promotional work carried through, and countless other details attendant upon the organization and direction of such a project.

*Chicago, Illinois.

A Central or Executive Committee will doubtless recommend itself as the initial step in organization and may well include in its membership a chairman, an executive secretary, and as many regional chairmen as may be needed. Some communities have found it advisable to include in their budget an honorarium for the executive secretary sufficient to warrant a capable person devoting adequate time to this important and all-absorbing position.

The plays for inclusion in such a tournament will probably call into being a *Play Reading Committee.* To preserve a proper balance between good drama and good morals, some tournaments divide the personnel of this important committee between professionals in dramatic work and religious educators. In addition to reviewing all available materials and selecting an approved list of plays, this committee may approve or reject plays not on the selected list which may be submitted by some entrants.

Promoting the tournament may call for a *popular rally* —perhaps a supper conference. Professionals may speak on various phases of production, a demonstration in stage lighting may prove helpful, and a worthy presentation of a representative play by an outstanding group should certainly be included. All interested persons should be urged to attend. Play lists, rules, and application blanks may be given out and registrations received.

Regional meetings will enable the regional chairmen, or directors, to organize their districts for action. The experience of various centers points to the inclusion on these committees of a stage manager, an electrician, a property chairman, and a publicity promoter for each district. The filing of applications may be encouraged through this regional set-up.

Selecting Plays

What types of plays should be included in the tournament? This question has been answered quite differently in various localities. Some tournaments are limited to biblical plays, others to strictly religious plays, while yet others include plays of moral or ethical value. One center uses the following guides in selecting materials:

Religious drama—"A religious drama is one which has a religious effect upon an audience; that is, one which

sends the audience away exalted in spirit and with a deeper sense of fellowship with God and man." (The Religious Drama Guild.)

Socially significant drama—". . . a legitimate demand upon drama is . . . it shall warm us with a sense of companionship with the experiences of others and present our relations to each other and to the world in which we find ourselves in such wise as may fortify us to the end of the journey." (Jane Addams in *Twenty Years at Hull House.*)

With these definitions in mind, such plays as those included in the list at the end of this article will probably find their places on your recommended list of plays.

A Possible Set-Up

Each region or section of a community may well have its own *preliminary tournament* made up of any number of entries from which three or four will be chosen to represent that region in a semi-final tournament.

The semi-final tournaments may be regional and function as a selective method for locating the most outstanding play of the given region or section for presentation in a final tournament.

On the other hand, there may be but *one semi-final for the entire community* rather than one for each region or section. This community semi-final will then function as a selective method for locating the three or four most outstanding plays of the entire community regardless of regional or sectional representation.

It would seem that the three or four plays placing first might be accorded the honor of presenting their productions in a *final festival of drama* rather than to be given prizes or awards. This final tournament or festival, held perhaps in an outstanding theater or other auditorium, might well be the culmination of all the tournament showings and be free from judging.

To Judge or Not to Judge

Some tournament centers are questioning the advisability of abandoning the selective procedure whereby the best productions are given recognition and are substituting a simple festival where all interested groups do their best within their own region or section.

The positive values accruing from judging seem dependent upon three factors: the supplying of the local directors with the judges' instrument far enough in advance to aid them in their work with their respective groups; the selection of competent judges; and the sharing with each local director each judge's evaluation sheet of that director's production. This enables the local director and the local group to check together the relative strengths and weaknesses of their work.

If a tournament is judged, it is best to have the same committee of judges for all regions or sections wherever possible. This committee should have a fair representation of both skilled dramatists and religious educators.

Financing a Tournament

The financial procedure will doubtless depend upon the necessary budget involved. A small registration fee from each group, perhaps $1.00, may be desirable. Free-will offerings at the regional and semi-final tournaments may net a helpful sum. Tickets sold for a final festival often prove a chief source of income.

In some tournaments, instead of an entrance fee, groups are asked at the time of registration to assume the responsibility for a given number of tickets for the final festival. In one tournament, each participating group is required to assume responsibility for twenty tickets selling at 75c each. From the ticket sales of $12.50 the local group keeps $5 toward its own expenses, such as royalty, and turns $7.50 into the Central Committee toward the expense of the tournament as a whole.

Keeping Rules at a Minimum

Rules gleaned from tournaments here and there, and which may be found helpful in formulating your own, include the following:

Participation is limited to church-centered groups, theological seminaries, and similar organizations.

Groups registering for participation must share in the responsibility of ticket sales.

Groups entering the high school division may not have participants over eighteen years of age.

Royalty receipts and receipts showing participation in ticket sales must be shown to regional chairmen before a production is presented in the regionals and semi-finals.

Professionals are allowed only in the rôle of the director.

No director is permitted to act.

Plays not on the recommended list must be unanimously approved by the play reading committee.

The running time of a given play may not exceed forty minutes nor be less than twenty minutes.

No group may enter the play given by its organization in a previous tournament.

The first group selecting a given play shall have exclusive right to the production of that play in a given region if the group so desires.

More than one setting may not be employed for a given play.

All productions must be presented against the background of curtains provided in the auditorium.

(Continued on page 34)

Enlisting the Community

In the Emphasis on "Christ in the Life of the Home"

By O. G. Herbrecht*

THIS business of living is very complicated. It is far from simple even in the smallest unit of society, the home, for there are misunderstandings, disagreements, and divergent conduct patterns even among the parents. But complexity increases rapidly in the atmosphere of a community. The village, for instance—its fashions in dress or play or business; its social fads and prejudices—reacts amazingly on the home life and raises perplexing problems, as any parent knows. The metropolis, with its rush and high-speed social organization, definitely fashions by sheer contagion its citizenry into the likeness of its nervous, in-grown self and thereby makes for still more complication.

This very inter-action, so unavoidable, should make it easier to form domestic character into Christian pattern since all one needs to do is commandeer these community channels. But the task will be no less complicated than life itself. To marshal an entire community behind a domestic problem as intimate as is the religious, will demand a very clear-eyed leadership, a thorough and detailed planning, and an unwearying pursuit of the goal. That goal, be it said, will be difficult to pursue chiefly because it will be so difficult to define. The undertaking will be confronted at the very outset by some group disagreement.

Still, we "whose hearts possess a dream" of the Kingdom of God on earth know that home life must be vitally Christian, else our dream can never be true. Over against all argument, we know from experience that no social principles evolved by the human race in its long, long trail from Creation, have ever equalled those taught by Jesus Christ. Therefore we want Christian homes.

"The child," says Dr. Soares, "is born a candidate for humanity." He will be molded by the life of his community as much as by the life of his home. It is the purpose of this movement to make a child's community an asset in the quest for Christian reality.

How may a community, divergent in its views and feelings, be enlisted for this sort of an enterprise? As I see it, only through a large, picturesque, and temporary emphasis leading into a permanent educational program. Lack of space forbids anything more than a mere scaffolding of such a plan.

The Initial Emphasis

The emphasis on "Christ and the Life of the Home" will naturally be launched by the churches. Probably Catholic and Jewish groups could be interested actively. Through the churches the approach would go to all other agencies interested educationally in youth—the Parent-Teacher Association, Scouts, Girl Reserves, Y. M. C. A., Y. W. C. A., and others. Out of the conference of these groups must come the set-up for the campaign. It is doubtful whether strictly commercial organizations, such as the Chamber of Commerce or commercial service clubs, could be enlisted in a strictly "Christian" enterprise. The promotional program would, however, include at least the following.

1. *Pulpit inspiration.* It might help if pastors counseled with each other in their preparation for these messages, not only for the sake of clarity, but harmony as well.

2. *An adopted slogan,* such as "Christian Homes for a Christian Community" or "Every Family a Christian Family."

3. *Announcement of definite goals:* such as, a Bible used daily in every home; prayer at meal time; family attendance at worship at least once each Sunday; 90% of the homes affiliated with some church; every child receiving definite religious education.

These might of course be criticised as being merely mechanical but at least they are tangible.

4. *Newspaper articles.* Just at the present time quite a number of papers are giving front page space to Charles Dickens' life of Christ, written for his children. A similar cooperation (not nearly so well remunerated!) during this campaign would be exceedingly effective.

5. *The bill board.* Annually at Christmas time the advertising agencies donate the poster of the Nativity. Certainly such a feature, enlarged to include not only biblical but modern religious art, would become a real asset.

6. *A poster contest.* This might be planned for the community's church children and the posters displayed in churches, public buildings, store windows, and homes.

7. *Radio* announcements and special programs.

8. *Movies.* It might be possible to secure the cooperation of the managers of theaters in showing certain worthwhile pictures.

In organizing the promotional campaign it must be remembered there is a well-defined technic for creating public sentiment. And probably most churches have among their membership some members well enough acquainted with that technic to make the promotional features effective.

The Program of Instruction

Mere sentiment will not establish anything. It will awaken, it will spur, it will "heat the iron." But the fashioning of the metal into form requires the anvil and the hammer, the human brain and arm. To put Christ into the home is a matter of intelligence as well as sentiment and it must be undertaken from both ends of the line—the child and the adult. Here again is the scaffolding upon which an effective program of instruction might be constructed.

1. *Community forums* for adults, on home life. Competent leaders and well-written books are essential.

2. Community-wide *Christian youth conferences* with programs definitely centered about the campaign topic.

3. From the child-angle, a definite *emphasis on home-life situations* and guidance for meeting them in the Christian way.

(Continued on page 32)

*Director of Young People's Work, Iowa State Council of Christian Education, Des Moines.

Training by Correspondence

By Frances C. McLester*

YOU are interested in some phase of Christian education, else you would not be reading this article. If this interest is vital and compelling, you undoubtedly want to become better able to carry whatever responsibilities you have assumed. It may be that you have become discouraged in your work in the special field you have chosen; you may realize that you do not have adequate training and experience to solve certain problems; you may have caught a vision of the wider opportunities that open up before you as you meet and overcome specific obstacles; you may possess a pride of craftsmanship—a desire to "do the job" to the very best of your ability; or you may be so fortunate as to sense the fact that you have within you latent powers and capacities that may be developed.

One of the most comforting and encouraging "pronouncements" made by psychologists and educators today —those who at least *seem* to be more or less authoritative above such matters!—is that last point made above. These scientists have told us again and again that no person, not even a genius, has ever fully taken advantage of the possibilities within himself or has developed to the utmost his native gifts. To be intrigued with this idea should not result in a person being well pleased with himself, and in resting complacently in the thought that "he could if he would"; rather, should it not be a spur to continuous and earnest effort? After all, none of us can be so well content with his past achievements that he feels that he has already reached his final goal. It is not merely the conception of Christian stewardship—the desire to account for our talents of any sort or degree —but also the divine dissatisfaction that urges us on unfailingly. Everyone has a more or less unconscious longing to make more of himself than he is at present, to justify not only the faith of others but of himself in the greater possibilities that lie within him. To such a one, the "comforting idea" mentioned above is in reality a dynamic incentive to develop to the largest extent whatever powers one possesses. In order to achieve such development, however, one may need a plan of systematic and thorough study.

Another very stimulating thought is that difficulties and seemingly unfavorable conditions often open up to us the opportunity for initiative and creative ability which is not at first apparent. How many times have you known a person who, out of a limited and rather colorless past, has arisen to meet the demands of a new and trying situation? Of course, there *have* been many failures; but, barring an endowment of intelligence below the average, I am convinced that the cause for failure may be traced to a lack of vision or to some unfortunate emotional adjustment. A challenge to use all one's inherent capacities frequently reveals certain abilities which may have lain dormant and unsuspected for years. I have seen this happen so frequently that I can speak with some assurance. Here, again, if a person is to become able to meet more effectively the problems he is facing in his present circumstances, he needs help through reading and study.

Perhaps this preamble is too long and seemingly foreign to the theme of this article. However, as I thought through what I should like to write in order to encourage workers in the church school to continue their study, it

*Assistant in charge of Standard Correspondence Courses, Division of Leadership Training, General Board of Christian Education, Methodist Episcopal Church, South, Nashville, Tennessee.

occurred to me that these two hobbies of mine which I have stated in some detail really have a vital relation to the fundamental principles involved in the matter of training work. When I began writing about them, I became so much interested in setting forth my opinions without any audible protest from my possible readers that I could not resist the temptation to continue at some length.

But let us get down to the real heart of the matter: if you are searching for help in the work you are carrying on in the church school, you may be pleased to hear, either again or for the first time, of training courses available under the plan of correspondence. You may have taken a number of courses in standard schools or classes, but when the work was completed in a brief period of intensive study, as is often the case in such agencies, you probably felt that you had not received the full benefit of these courses. If you are so situated that you cannot attend such schools, you are particularly fortunate in having open to you the possibility of taking, under the auspices of your denominational leaders, certain correspondence courses that compare rather favorably in quality—and sometimes even in quantity—with correspondence courses offered by a normal school or college. For some of this work there is an enrolment fee; the amount varies to such an extent in the different denominations that it is wiser to refer you to the headquarters of your own church rather than to surprise you either favorably or unfavorably by mentioning a specific amount! However, no matter what the expense may be, you may look upon it as a very definite contribution to your church school, since it represents the opportunity to prepare yourself for more efficient service in the field which you have chosen. The books which you will buy for these courses will be valuable additions to your own library, though you may prefer to share them by placing them in the library of your church school where they will be available to other teachers and officers. You may prepare your papers on your correspondence course at your own convenience rather than at set and stated intervals.

Some of the advantages of this plan are that it gives you the opportunity to make worthwhile use of any spare moments which may possibly be yours within the span of the day or evening; it does not necessitate leaving home for attendance on a class at times when it may not be wise or expedient for you to do so; it gives you a chance to spend more time in observation, investigation, reading, and conference with others. On the other hand, there is the danger that you may put off your work from day to day until your interest languishes or perhaps even dies out. One of the best ways to make the course count to the fullest extent is to find some one or more persons who will join you in your study. The group will then have the benefit of discussing the assignments in the various divisions of the course, thus clearing up different points, and exchanging ideas and experiences; this serves as an incentive to regular and definite work.

I find it rather difficult to give any specific suggestions or make any definite statements about the form of correspondence courses. This is the case because of the wide variance in the types of courses, just as in the expense connected with the work. Perhaps the most practical thing for me to do is to urge you to write to your denominational board for full information about this whole matter of correspondence work. If you feel the need for help; if you realize that an occasional training school—even if you can attend two or more within a year's time—will not give to you the full amount and type of aid which you so earnestly desire; if you think that you have latent abilities which may be awakened and nurtured through a challenging bit of study; if you believe in yourself, in your pupils, in the cause which you represent—then you will undoubtedly be moved to obtain the information necessary for you to embark upon a systematic and continuous plan of home study. Yes, it requires effort and money and time; yet if you will accept the testimony not only of myself, who have worked with these courses for years, but also of many other workers in local churches, you will be confident of results that will more than repay you for any effort and expense involved. In attempting to improve yourself so that you may more effectively guide your pupils, your own life will be enriched and broadened. For he who has the high privilege of helping others to live the more abundant life will find in this service an avenue to the more abundant life for himself.

How I Would Teach a Course

(Continued from page 15)

social responsibility, and his judgments upon entrenched evil and conventional religion. Such a course would call for a study of our present social scene in the light of prophetic ideals and might create something of the prophetic spirit in members of the group.

3. The class might desire to become acquainted with some one of the outstanding characters of this period in Hebrew history. Better give the full quarter to a thorough acquaintance with the personality, life, and times of a Hosea, an Amos, or an Isaiah who will ever after have vital meaning and reality, than to spend the same time nodding at a procession who never become anything but a string of Bible names.

4. Again my class may be unsatisfied with the views of the origin and nature of the Bible which they have had since childhood. They may be seeking a well-informed conception of the romantic history of the development of this unique body of literature, and an intelligent and reasoned view of its inspiration and value. By boring into this historical period of prophets and kings to discover the emergence and the experiences back of the prophetic literature, my class may gain an excellent approach to their project of discovering how we came to have the Bible and why it is so valuable.

5. In their attempt to know Jesus better and to discover more fully his purpose and message, my class may wish to explore *his* Bible, particularly the prophetic background for his work. He stood in the line of the prophets and marked the climax of the most significant spiritual development in any race. What of his ideas and purposes can be discovered in embryo form in the prophets? What changes and developments were there in the prophetic message as it culminated in him?

These five quite different units might each be a rich experience for me and my group—every one different, every one an experience-centered unit, every one based on the early prophets and kings, every one a challenge to traditional uniformity.

"The Whirlwind"

A Temperance Play

By DOROTHY CLARKE WILSON*

Characters

NEIL LAWRENCE, *a young surgeon*
JANET WORTH, *a nurse*
CLARE PRESTON, *a young society matron*

HENRY PRESTON, *her middle-aged husband*

SCENE: *An office in Doctor Matthews' private hospital in the small city of Morristown. Entrance, right, or in rear wall right of center, into hospital corridor. Entrance, left, into* DOCTOR LAWRENCE'S *private office. At left is a flat top desk, with telephones, files, memos, and other office paraphernalia. Against rear wall left of door, a glass cabinet containing bottles, glasses, and surgical instruments. At right, one comfortable but somewhat austere looking easy chair, and at other points in the room, straight-back chairs.*

TIME: *An evening in the present, some time between eleven P. M. and midnight.*

*(*JANET WORTH *enters right, hurriedly, sits down at desk, and dials a number on the telephone. She leans forward in an attitude of intense excitement.* JANET *is young and pretty in a quiet, modest sort of way, and she is dressed in a crisp, white nurse's uniform.)*

JANET: Hello! Hello! . . . Fairview 1323? Is Doctor Lawrence—No, No! I want Fairview. . . . *(She dials again, and there is a long silence.)*

(CLARE PRESTON *enters, right. She also is young and pretty, but it is a prettiness that is obviously rather light and on the surface. She wears an evening gown. Her hair is somewhat disarranged, and her face shows signs of weeping.)*

CLARE *(anxiously, bending over* JANET*)*: What's the matter? Can't you get them? Don't they answer?

JANET: Hello! Fairview 1323? Doctor Lawrence, please. Tell him it's the hospital speaking. . . . What's that? He isn't there? You don't know. . . . But I *must* get him. It's an emergency call. It's a matter of life and death. . . . *(Slowly she puts the telephone down.)*

CLARE *(sharply)*: What's the matter? Isn't he there? Then why don't you call somewhere else and find him? Don't you understand? We've got to find him!

JANET *(rising slowly, a troubled look on her face)*: They don't know where he is. He went out about nine o'clock. I must go tell Doctor Simpson.

(She goes out, right, CLARE *following to the door.)*

CLARE: Tell him to do something—anything! I'll die if this keeps up much longer.

(Left alone, she walks back and forth nervously. Presently HENRY PRESTON *enters, right. He is a small, rather insignificant looking man of middle age. He wears an evening suit of the best cut.)*

CLARE *(at sight of him, sharply)*: Why don't you do something, Henry? The nurse says Doctor Lawrence is out—whoever he is. Oh, why doesn't somebody do something?

(The words end in something that sounds like a sob, and she covers her face with her hands. HENRY *helps her to the chair, right, as* JANET *re-enters and goes to desk.)*

HENRY *(gently, as if talking to a child)*: There, there, Clare, you're overwrought. Your nerves are all unstrung, and no wonder, considering what you've been through tonight. But everything is being done that can be done. Try not to lose your nerve, my dear.

CLARE *(nervously hysterical)*: You're telling me! If you had any nerve yourself you'd get a real surgeon here—instead of trusting your own baby to some second-rate quack in a country hospital!

JANET *(turning suddenly)*: Doctor Lawrence *is* a real surgeon. He is considered one of the most promising young doctors in the county. And as for this being a country hospital, Doctor Matthews has the reputation of being one of the greatest brain specialists anywhere around. People come here to be operated on from all over the state.

CLARE: Then if this Doctor Matthews is so good, why couldn't he have been here now, I'd like to know. Why did he have to be away just when we need him most!

HENRY *(patiently sympathetic)*: Doctor Matthews has gone to Boston, they told us, to attend a medical convention. And this Doctor Simpson, who diagnosed Jean's case, is not a surgeon. If we'll just be patient, Doctor Lawrence will soon be located, and the operation will be performed in plenty of time—we hope.

CLARE *(more quietly)*: But the doctor said the operation must be performed at once.

HENRY *(who is obviously stifling his own anxiety in order to reassure* CLARE*)*: Things will be all right, Clare. Don't worry. The hospital is doing all in its power to locate Doctor Lawrence. They just sent out a car.

CLARE *(eagerly)*: Couldn't you telephone or telegraph or send an airplane after another surgeon or something?

HENRY: Clare, my dear, if you'd only stop to think. Here we are a hundred miles from any city of consequence, and it would take hours to get another surgeon here, while if we could succeed in locating Doctor Lawrence—

CLARE *(again almost nervously hysterical)*: And meanwhile Jean may die. Oh, dear, it seems as if you might do something. You would if it were Tom or Junior. You've never loved Jean, anyway, the way I have. I suppose that's the price you have to pay for being a second wife. Your children have to take second place.

Note to Producers

This play is copyrighted material, and no copy can legally be made of it in any form. Additional copies of this magazine may be obtained at fifteen cents per copy. The play may also be secured in pamphlet form from the Walter H. Baker Company, 178 Tremont Street, Boston, Massachusetts, at thirty-five cents per copy.

The right to produce the play accrues with the purchase of sufficient copies to supply each member of the cast.

HENRY *(patiently, but with a little more heat)*: You know that isn't so. You know no father could love any child more than I love our little Jean. She's—she's—*(his voice suddenly husky.)* Good heavens, Clare, don't you suppose this night has been hell for me as well as you!

CLARE *(contritely, reaching up her hand and touching Henry's sleeve)*: I'm sorry. You know I didn't mean that. I—I'm not myself, I guess.

HENRY *(patting her hand clumsily)*: That's all right, Clare. I know you didn't mean it.

CLARE *(getting up and moving nervously)*: If it hadn't been for me, there wouldn't have been any accident, anyway. It's just as you said. I didn't have any business taking her off on that long trip tonight. She's too little to go around the country doing costume dances at fashionable dinner parties, and I ought to have listened to you. I—I was thinking more about myself than about her—as usual. I wanted to show her off, just as you said, have all my friends see what a cute child I had. And now—*(her voice chokes.)*

HENRY: Don't blame yourself, my dear. You couldn't have known anything like this was going to happen. I don't see yet how it did myself. We weren't going more than forty, and the road looked perfectly clear. All I can figure is that we must have struck a stretch of ice just before we went over the embankment.

CLARE *(shuddering)*: Don't let's talk about it. I want to forget it. But I can't—I'll never forget it! I'll wake up nights and live it all over again—that awful crash—and Jean lying there in the glare of headlights—

(She slips into the chair again and buries her face in her hands.)

HENRY *(gently, laying his hand on her shoulder)*: Clare, my dear—don't. It isn't like you to lose hold of yourself like this. You're usually so—so sure of yourself. Come now, for Jean's sake—pull yourself together. Think how much worse it would have been if it had happened farther on and we hadn't been able to get to a hospital.

CLARE: I know. But if we can't get a doctor—

JANET *(tactfully intervening)*: Is that the little girl I hear crying? She seemed to rest more easily, Mrs. Preston, when you were holding her hand.

CLARE *(jumping up eagerly and starting for door, right, relieved that there is something to do)*: Yes, yes, I must go to her. You come too, Henry—please.

(They go out, right. Alone, JANET *closes the door and goes to the telephone.)*

JANET *(hastily dialing a number)*: Hello! Is this Kingston 40? Green Gardens night club? Yes. Please. . . . *(She leans forward tensely.)* Hello! Could you tell me if Doctor Neil Lawrence is there in the club? . . . Please. . . . *(There is a long pause.)* Hello! Yes. . . . He's been there—but he's gone now? . . . I—see. Did he—did he—Oh, well, no matter. . . . Thank you.

(She puts the telephone slowly down again and sits looking away thoughtfully, shoulders drooping. Suddenly NEIL LAW-

*Westbrook, Maine.

RENCE *enters, left. He is tall and good looking, with the straight-forward, clean-cut type of face that inspires confidence. Just now he is in rather more than usual good spirits.)*

NEIL *(gaily):* Hello, Janet! You here? Don't you know it's nearly midnight?

JANET *(springing up eagerly):* Neil! Neil! You've come! You're just in time. If you could know how I—I've prayed for you to come!

NEIL *(astounded):* What is it? What's up? Why, Janet, you're white as a sheet.

JANET *(pushing him toward the door of his office):* Go in there quick and get ready. There's been an accident. You've got to operate. It's a child, Neil, a little girl. The car skidded and ran over an embankment two miles outside of town. We've been trying to get you. You didn't leave word at your apartment where you'd gone.

NEIL *(briefly):* I was—out. What is it? Simpson diagnosed, I suppose.

JANET: Depressed concussion of the brain, Doctor Simpson says. A bad case, but you can do it, Neil. Can't you see? It's just the chance you've been looking for—your chance to show Matthews what you can do. He's never trusted you with an emergency operation like this, Neil, but now he can't help himself. You're the only surgeon anywhere around, and Doctor Simpson says the operation must be performed as soon as possible.

NEIL *(taking her by the arms and looking down into her face):* You're a brick, Janet. You really believe in me, don't you? Think I can make myself big enough to fill Matthews' shoes some day.

JANET: Of course. I know you can, Neil. I've always known it.

NEIL: Sometimes I think, Janet, you're the best friend I've got. *(Throwing back his head.)* All right. We'll show 'em. Tell them I'm here, Janet. I'll be ready inside of ten minutes.

(Exit, left. JANET *runs toward door, right.)*

JANET *(meeting* HENRY PRESTON *at the door):* It's all right. Doctor Lawrence has come.

HENRY *(his face lighting):* Good! Then they'll be operating right away? Is there anything I can do?

JANET *(kindly):* No. Nothing. I'll go tell Doctor Simpson and Mrs. Preston.

*(*JANET *goes out, right.* HENRY PRESTON *walks up and down the room, his face revealing both relief and anxiety. Once he looks at his watch. Presently* JANET *re-enters and goes to the desk.)*

JANET: Everything will be all right now that Doctor Lawrence has come. You don't need to have the slightest worry. Doctor Lawrence hasn't had quite so much experience, but he is really just as capable of handling the case as Doctor Matthews.

HENRY: I'm glad you think so. *(He wipes his forehead with his handkerchief. In his relief he has become almost expansive in his friendliness.)* But then—if I might make so bold as to say so—any man should be a success if there is a woman like you who thinks that way about him.

JANET *(confused):* I—I don't understand, Mr. Preston. Doctor Lawrence is—a very old friend of mine. Nothing more.

HENRY: All the same I want you to know that Doctor Lawrence will be well paid for what he does tonight. You may think I'm conceited to say so, but a good many of the world's best brain specialists would be glad enough to operate on the daughter of Henry Preston, not because of any greatness of mine, understand, but—*(he hesitates)* well, the Prestons haven't exactly the reputation of being poor.

JANET *(rising and facing him with a quiet dignity):* I don't believe Doctor Lawrence will be especially interested in your fee, Mr. Preston. But—you may rest assured of this. When he finds out he is to operate on the daughter of—of Henry Preston, he'll shed his own life blood if necessary to make that operation a success. There—there is a reason.

(She turns back to the desk, and HENRY PRESTON, *after regarding her thoughtfully for a moment, turns toward the door.)*

HENRY *(at the door):* I wish you would tell Doctor Lawrence for me that he is very fortunate to have such a—friend.

*(*JANET *turns and looks after him, her face covered with confusion.* NEIL *enters, left, dressed in the white uniform of the operating room.)*

NEIL *(who is in high spirits):* What's that you're to tell Doctor Lawrence? Didn't I hear the voice of some lordly male taking my name in vain?

JANET *(bending her head over the desk):* It was—nothing. Only the little girl's father. He said to tell you that—that you would be well paid for your night's work. They're quite rich people, I should say. The name is—Preston. *(She gives him a swift glance.)*

NEIL *(busy at the cabinet):* Preston—Preston. Where have I heard that name? *(Catching his sleeve.)* There! I'll be hanged if another button hasn't been yanked off in that infernal washing machine! The thing must eat buttons.

JANET *(jumping up):* Here! I'll fix it. *(She deftly fastens the cuff with a small safety pin. Suddenly a look of suspicion crosses her face, and she looks up at him anxiously.)* Neil! You've not—you've not been — drinking — again! *(An agonized note in her voice.)* Not—tonight!

NEIL *(turning away with a light finality):* No. At least, not enough to bother your pretty head about. Don't be a prude, Janet.

JANET *(miserably):* But—Neil, you promised—

NEIL: I promised not to make a fool of myself again, and I won't. I hope I've got self control enough to know when I've had enough.

JANET: But—tonight, Neil! You know what Doctor Matthews thinks.

NEIL *(turning impatiently toward the cabinet again):* Doctor Matthews is—a fool sometimes. You know very well, Janet, that I'm more capable of performing that operation tonight than I've ever been in my life. Look at me if you don't believe me. Look at my hand. It's as steady as steel.

JANET: Of course, Neil. I—I don't mean to be a prude. And you couldn't fail tonight. There's—a reason, Neil. I must tell you. The little girl's mother—

NEIL: Get me the big bottle of antiseptic solution, will you please, Janet? It's on the shelf in the laboratory. This one's empty.

(She hesitates, then goes out hurriedly, left. NEIL *lifts a small bottle from the shelf of the cabinet and, holding the empty bottle beneath, starts pouring a few drops from one to the other. As he does so, his fingers slip, and part of the contents of the full bottle is spilled on the floor.)*

NEIL *(under his breath):* Bother!

JANET *(entering suddenly, left):* Here it is. Why, what's the matter? What have you done?

NEIL *(looking down at the spot on the floor):* Nothing. No matter. My fingers must have slipped. Get a cloth and wipe it up for me, Janet, will you please? That stuff stains like sixty.

(She hands him the bottle, and he pours some of its contents into the bottle with the liquid he had just transferred. JANET *gets a cloth from the drawer of the desk and wipes up the floor.)*

JANET *(when she has finished):* Neil—I was going to tell you. I think you ought to know. The little girl you are going to operate on is the daughter of—Clare Robertson.

(NEIL *turns quickly, a sudden look of intense emotion on his face.)*

NEIL *(in a strained voice):* Clare—Robertson! Janet, are you sure?

JANET: Yes. I'm sure. I—I knew her too, you know, Neil. She was a lot older than I, but we went to school together. She married a man named Preston—Henry Preston. *(In a small voice.)* Does—does it matter to you so much, Neil?

NEIL *(slowly):* Yes. I suppose it does. I suppose it matters very much. But—how did you know, Janet?

JANET *(with a little break in her voice):* I—I've always known, I think—ever since the night of the senior prom when you went with Clare. Everybody knew about the bet she made.

NEIL: So—you knew about that, too. *(Suddenly becoming the swift and capable surgeon.)* Go tell Simpson, Janet, that I'll be with him inside of five minutes. He can be administering the ether. I'll come right along. There's a—a little matter that I've got to attend to.

*(*JANET *goes out, right. Left alone,* NEIL *stands still, pressing his hands to his forehead as if to quiet his sudden emotion. He repeats* CLARE'S *name to himself as if hardly believing that what Janet has told him is true. Then he takes a small glass from the shelf of the cabinet, goes to the desk, and, unlocking a drawer, takes from it a flask, part of the contents of which he pours into the glass. He is just about to raise it to his lips when* CLARE *appears in the entrance, right. He turns slowly and looks at her.)*

NEIL *(after a long moment):* Hello—Clare.

CLARE *(looking at him, startled, then with a flash of recognition):* You! Why—yes—your name *was* Lawrence, wasn't it? Neil! Neil Lawrence.

NEIL: So you do remember me. I was wondering if you would. It was—quite a long time ago.

CLARE: It was—years ago, wasn't it? Why, I was just a senior in high school. I—I'm afraid I must have treated you rather badly.

NEIL: You did. Abominably. But I didn't really blame you. After all, I was just the boy from the other side of the tracks, whose mother came once a week to sew ruffles and frills on your party dresses. I couldn't have expected it to last. I ought to have known I was just like the rest—some one to amuse you for a few days and then be cast aside the minute a new toy came along. Only—you might have told me. You didn't need to run away on that European trip without even letting me know where you'd gone.

CLARE *(unable to suppress her anxiety any longer):* Neil! It's my baby! That nurse said you were a wonderful surgeon. Neil—can you really and truly make her all well again? *(She comes closer and it is evident that she hasn't really been thinking about the past at all, but the present.)*

NEIL *(abruptly, lifting his glass):* Have a drink? I think I can find another glass somewhere. I believe you'd look more the way I've remembered you, somehow, with a glass in your hand. You wore a dress that same color the night you made your bet that if I'd take a drink like the rest of the fellows, you'd go to the prom with me. I always liked you in blue.

CLARE *(entreatingly):* Neil, please tell me—

NEIL *(perversely):* Let's see, what was it you called me? I don't seem to recall the correct lingo of a decade ago for such old-fashioned terms as "prude" and "old water wagon" and "stick in the mud."

CLARE: Neil! Surely I never called you any of those things.

NEIL: My memory is better than yours. Probably you've even forgotten the toast I gave you when you won your bet. Suppose I repeat it for you now in order to refresh your memory. *(He lifts the glass and stands looking at her over it.)* "To the most beautiful girl in the world—and may she always get what she wants as easily!"

(He drains the glass and sets it down on the desk behind him.)

CLARE *(in an anguished voice):* Neil—you're torturing me! Why can't you tell me? Can't you understand? It's my baby!

NEIL *(suddenly contrite):* Forgive me, Clare. I don't know what made me such a brute. *(He comes toward her, his voice suddenly husky.)* I must have been mad to talk that way to you. It was the sight of you, I guess—after all these years. It sort of went to my head. You—you look just the same—you haven't changed a bit—*(Suddenly realizing that he is still torturing her, he takes her gently by the arms.)* Don't worry about your baby, Clare. It's a very simple operation when it's properly done. Everything will be all right.

CLARE *(eagerly):* Oh, Neil! You're sure?

NEIL: As sure as I am that I've been waiting all these years for a chance like this to come. If my whole career should give me no greater opportunity than to render this one service to you, it would still be worth while.

CLARE: I'll make it worth your while, Neil. That's the one way I can make it up to you. Maybe you don't know it, but my husband is a very rich man.

NEIL *(slowly):* Yes—I suppose he would be—

JANET *(entering, right):* They are ready, Doctor Lawrence.

CLARE *(clutching at his arm as he turns toward the door):* Oh! Neil, I'm frightened! What if—

(She looks up at him, stark fear in her eyes. NEIL *gently unlooses her hands and presses her into the chair, right.)*

NEIL *(gently):* There's nothing to be afraid of, as long as I do my best. You stay here with her, Janet. Make it as easy for her as possible.

JANET *(after a moment's hesitation):* Yes—Neil.

*(*NEIL *goes out, right.* JANET *stands looking down at* CLARE, *who has sunk down deep in the chair, her face covered with her hands.* JANET *reaches out a hand to place it on her shoulder, then draws it back, and after a moment goes and sits down on the desk, busying herself with some work. During the interim of the operation the action is very slow and leisurely, with a good many long pauses both in the action and the conversation. For a few moments the room is very quiet. Suddenly* JANET *notices the empty glass on one side of the desk. She picks it up and sits looking at it for a moment, then, with a glance at* CLARE, *who is still sitting motionless, she opens a drawer and thrusts the glass inside. She sits for a few moments very still, looking straight ahead, busied with her own thoughts.)*

CLARE *(lifting her head and moving nervously):* I can't stay here—like this. I'll die!

JANET *(after a long pause, turning slowly):* I'm sorry. Did you speak?

CLARE *(in a high, unnatural voice):* I said I couldn't stay here—like this—when they —when they're doing—that!

(She starts to get up from the chair, her emotion approaching hysteria, but JANET, *rising quickly, presses her firmly back into it again.)*

JANET *(who is toward* CLARE *at all times the cool and efficient nurse):* No, no, you mustn't. You can help her best by just waiting quietly. It won't be long before we know for sure.

CLARE *(more quietly):* How long?

JANET: It depends. Ten minutes, perhaps —or twenty.

(She goes and quietly closes the door, right.)

CLARE *(turning and speaking with fresh nervousness):* Why do you shut the door?

JANET *(quietly):* The smell of the ether. It bothers some people. It will come in quite strong when they open the door of the operating room.

CLARE: Leave it open—please. I'd rather. I want to know the minute they're through. Besides, it's so close here—I can hardly breathe.

JANET *(coming back to her side after reopening the door):* You're a little faint, perhaps. Shall I get you a glass of water?

(As CLARE *gives a half-hearted assent,* JANET *goes out, left.* CLARE *sits for a moment, her hand pressed wearily against her forehead, then she gets up and walks nervously up and down. She goes to the door, right, but the corridor is so quiet it frightens her, and she comes back into the room. After a few moments, she again sits down in the chair, right. Her attitude during the whole interim of the operation is that of a nervous, frightened woman who hardly knows what she is doing or saying.* HENRY *enters, right. He, too, is under the stress of great emotion but is endeavoring to be cheerful for* CLARE'S *sake.)*

CLARE *(starting at the sound of his entrance):* Oh! Henry! It's you. I thought—

HENRY *(patting her on the shoulder):* You're doing fine, my dear. Just keep up your courage for a little longer. We won't have to wait long now. And when you're waiting it always seems longer than it really is. *(He walks up and down to cover his nervousness, and, thinking it will keep her mind occupied, he keeps on talking.)* I'll never forget the time Tom got kicked in the head by a horse and we waited for two hours for him to come back to consciousness. It seemed like hell—waiting. But he came out of it all right. Things usually do come out all right if you just wait.

CLARE *(half unconsciously correcting him):* It was Junior that got kicked in the head by a horse. You've told me about it dozens of times.

HENRY: Junior? Why—yes—so it was. *(He pulls out his watch and looks at it.)*

CLARE: What time is it?

HENRY: Lacking a few minutes of midnight.

CLARE: Is that all? It was eleven o'clock when we passed through that little town where the church steeple was lighted up. It seems—ages—instead of less than an hour. *(She shivers at the thought.)* Henry —this room is so fearfully close! I can hardly breathe!

(Janet enters, left, with a glass of water.)

HENRY: I know what you need, my dear. You need a little bracer. If you'd been home, you'd have had one long ago. *(He pulls a small flask from his pocket. To* JANET*)* Do you suppose you could take that back and pour out about half of it? Wait a minute. I'll come too!

(He follows JANET *out left, presently reappearing with a glass of liquor which he gives to* CLARE.)

HENRY *(solicitously):* There, my dear, drink that. You'll feel more like yourself with something bracing inside of you.

(CLARE *sips a little from the glass, then finally drinks it down.)*

HENRY: There! Now you look more like yourself. There really is very little cause for worry, my dear. This Doctor Lawrence seems to be a capable young chap, and he assured me Jean has nine chances out of ten for a successful recovery.

CLARE: I—maybe I ought to tell you, Henry. It's rather a queer coincidence. I used to know Neil Lawrence. He—he used to be sort of in love with me.

HENRY: Yes? Well, I don't lay that up against him. There were—quite a lot of us at one time or another.

CLARE *(getting up and moving restlessly over to desk):* Neil was—different. Those others were not worth mentioning. They all came later. I knew Neil when I was only a senior in high school. He—he used to live down beyond the railroad tracks on the other side of town. His mother came to our house to do sewing. I—I'm afraid I treated him rather badly—let him—well, sort of think I cared about him. But of course he was—impossible.

HENRY: I see. And you'd like to do something to make it up to him? Well, my dear, I think that can be arranged. After this is all over, we'll do something that is really generous—

CLARE *(relieved):* Yes. That will make it all right, won't it? Young people do do the foolishest things, don't they? One night I made a bet with Neil that if he'd drink a cocktail—Listen! *(Leaning suddenly forward.)* I thought I heard a door open. Do you suppose—

HENRY: No. It can't be. Not yet. *(Consulting his watch.)* It's only been six or seven minutes. The time does drag like the deuce, doesn't it?

(He walks back and forth the full length of the room several times methodically. There is a long silence. CLARE *sinks down again into the chair.)*

CLARE *(restlessly):* I wish you wouldn't do that. It makes me nervous. Go out in the corridor, why don't you, if you want to walk up and down.

HENRY: Very well, my dear. I will. *(Exit right.)*

(CLARE *sits in the chair, right, her fingers drumming nervously on the arm. She is restless, fidgety. Her hand wanders aimlessly to her hair, and, suddenly conscious of its disarrangement, she draws a vanity case from her hand bag and with its small mirror for a guide, tries to rearrange it. No sooner has she done so, however, than she pushes it back again from her forehead with a weary gesture, making it almost as disarranged as it was before. Presently* JANET *enters, left. She carries a couple of freshly filled bottles which she places in the cabinet, stopping to rearrange some of the articles on the shelves.* CLARE *watches her, at first idly, then with growing curiosity.)*

CLARE: You look—awfully natural, somehow. Haven't I seen you somewhere before? (JANET *turns slowly, regards her for a moment without speaking.)* I know. You used to live in Bayview, didn't you? You went to high school when I did. Wait a minute, and I can tell your name. It was —Warner, wasn't it—or Walker? Something like that. I'm sure it began with "w."

(Continued on page 36)

Suggestions for Building Worship Programs

SEPTEMBER SUGGESTIONS FOR THE PRIMARY DEPARTMENT

By Bernice A. Buehler*

THEME: *Finding the Secret of Happiness*

Every morning seems to say
There's something happy on the way
And God sends love to you.

Thinking With the Leader

Our year is ending. We have given considerable time to our services, choosing materials, methods of procedure, and those experiences which might lead our children into the Christian experience of God, the loving Father. Why? Because we covet for them a growing appreciation of goodness, truth, and beauty, and the sense of joy and happiness that comes from knowing that they are a living part of every blessing and good in God's all-loving heart; and because we covet for them a developing sense of cooperation with God, the loving Father.

We all want to be happy, but those who deliberately seek happiness seldom find it. Yet there are certain courtesies, habits, thoughts, and activities which make the individual happy and the world a happier place in which to live. It is these we want to think about this month, and so reveal the finest capacities of each personality by cultivating the feeling of being in harmony with the underlying forces of life. Let us, with the children, try to find the secret of happiness by "kindly thoughts and loving words and deeds of kindness day by day."

Therefore, we will want our room to be as happy, free, and informal as possible. Reread suggestions for other months. What would you most like to try this month? Have you made posters; illustrated songs; written poems, songs, stories; or made movies? If not, try one of them this month. Try especially hard to help your group discover something different to do, something original and creative, some project which is their very own idea.

It has been a real joy to work with you, by way of these services. I wish I could visit in your departments. You have had many worthwhile experiences during the year. Share these with other superintendents in letters, conferences, and conventions. Tell of your failures, successes, and discoveries, so that in the coming year we may profit by our mistakes, build upon our successes, and, with our children, grow in the consciousness of God as a loving Father whom we worship in spirit and in truth.

Activities Conducive to Worship

1. Make a movie of the activities of a happy family. (Suggested pictures might be reunions, picnics, auto trips, children helping in the home, older brothers and sisters returning to college, grandmother's visit, and playing in the home.)

2. Make a poster or booklet of happy home and community activities, "Guide Posts to Happiness" or "The Way to Happiness."

3. Memorize and illustrate one of the suggested songs.

4. Make a special effort during the week to help people to be happy, and perhaps do extra things such as Betty and Bobby did (see the story, "Betty and Bobby Make the Dear Old Woman Happy," in the service for July 15). This might be an individual, class, or group activity.

5. Make a sand-table scene of a happy village group.

6. Make preparations and plans for Rally Day.

7. Make toy animals and dolls to share with another group.

*Student, The Divinity School, Yale University, New Haven, Connecticut.

September 2

THEME: *Creating an appreciation for the ways of happiness*

HAVE ON HAND:

1. Pictures of happy homes and children.
2. Suggestive posters and books which have been made during the year.
3. Have the words "The Way of Happiness" written on the board.

FELLOWSHIP: Help the children to share their experiences. Those who are just returning from vacation will want to tell of their trips. Others will want to tell the returning pupils about the work of the department in their absence. Encourage them to share with each other the things which make them happy. List a few of these under "The Way of Happiness."

QUIET MUSIC: "Cheer," Edward Shippen Barnes[1]

SONG: "Every Morning Seems to Say,"[2] or "Rejoice, Be Glad and Sing"[3]

LEADER: "Happy Are They"

Happy are they—
Who are kind to Dumb Creatures. For they are the children of the Good Father who made all things.
Happy are they—
Who laugh when they feel like crying. For they shall be called God's heroes.
Happy are they—
Who forgive others quickly. For God's sunshine shall be upon their faces.
Happy are they—
Who want very much to grow up wise and good. For God is their Helper.[4]

SONG: "The World Is Very Beautiful" (Printed in the October, 1933, *Journal*, page 27)

STORY: "Three Rules for Happiness" (After the story, help the children to think of the ways in which they could live up to the rules during the week. Next Sunday remember to let them share experiences.)

Once there was a kind and good woman who used to go every week to visit some little children who had to live in a crowded part of a large city. They had no nice yards with green grass on which they could play, for they had to live in narrow streets lined with high houses in which many, many people lived. Every morning some of the mothers would take their babies and leave them at a nursery where they could be cared for while the mother worked to earn money to buy food for the home.

The lady felt sorry for these little children, so she used to pick flowers in the country and take them to the children; she would tell them stories, and play with them at their little tables. And all the children loved the lady, you see, because she loved them first.

One day as she sat talking to them one of the little girls, who had to be a little mother to several smaller brothers and sisters, said to the lady, "Won't you tell us how to have smiling faces and be happy?"

It was a hard question, but this was a very wise lady, and she said, "Yes, I think I can help you to be happy. There are three things that you must do every day—not skipping even one, for if you skip one, you will not be so happy on that day.

"If you want to grow to be happy, you must first learn something beautiful every day. Three or four words will do as long as it is a beautiful thought. Learn something you would be glad to know if you could not see to read it. It might be from the Bible, or from a poem, or from mother; but learn something beautiful every day.

"Second, you must look and look until you see something beautiful every day. Some days it isn't so easy, but there is always something beautiful if you look for it.

"Third, do something for somebody every day—something that is kind and so is beautiful. Be sure not to skip a day. Run errands for mother, or help the baby, or read to grandma. Do something beautiful every day.

"If you do these three things every day, I am sure you will be happy and smiling."

Now one of those little girls lived in an attic where it was dark and crowded. She loved the lady who told such good stories, and she wanted to please her. So she did beautiful things and learned beautiful verses and tried her best to see beautiful things every day.

One day when there was no school, she had to stay in with her little crippled brother all day long. She taught him some of the beautiful things that she had learned and she was kind to him; but as the sun began to go down in the sky, she felt very much troubled. All day she had been trying to see a beautiful thing, but the wall outside the one window was homely and the furniture in the room was homely. They had not even a beautiful picture on the wall.

"Dear, dear!" said the little girl. "What shall I do? I just must find something beautiful."

"I'll help," thought a little sunbeam, peeping into the dark attic room. "I'll help!" Then the sunbeam rested on the head of the baby brother and made a yellow curl look like gold.

"Oh," cried the little girl, clapping her hands. "That curl on brother's head is beautiful. Oh, I am so glad!" and she caught the baby boy in her arms and gave him a good hard hug, while the sunbeam just went along to find someone else who needed some cheer.

—From *Fifty Stories for the Bedtime Hour* by Margaret Eggleston. Used by permission of Harper and Brothers, publishers.

PRAYER:

SONG: "My Day,"[5] or "Useful in the Family" (Printed in the September, 1933, *Journal*, page 27)

OFFERING: (Use a familiar song)

September 9

THEME: *Creating an appreciation for the church and school as places for learning beautiful thoughts*

Something right inside me
Wants to dance and sing,
Then thank you God for happiness,
Thank you for everything.

SONG: Those familiar to the group, also "We Thank Thee, Father, for Our School"[6]

STORY: "Timothy Learns to Do Something Big"

The sun was sinking low over the hills of Lystra and Timothy came running down the narrow street. His white tunic was soiled and his hair was tossed for he had been playing all day in the fields. At the end of the street, the sun was making one house shine like marble. In the doorway stood Timothy's mother.

"You are late, Timothy," she said. "It is time for your lessons."

"Oh, mother, may I have my lesson out here under the fig trees where it is cool?"

Just then his grandmother came to the door. "Oh, yes," she said, "let us sit out here where we can see the sunset, I will sew while you hear his lesson, Eunice."

So it was decided and Timothy ran into the house to get some mats to spread on the ground and the big scroll of the Old Testament. His grandmother held it while he arranged the chairs.

"It is the old scroll that my father gave me," she said. "It is well worn with much studying, for your mother, Eunice, studied it too when she was your age, Timothy."

"What lesson am I to have tonight, Mother?" Timothy asked.

"What would you like to have?" his mother smiled back.

"I would like to hear about the men who did big things for Jehovah; David and Samuel and some of the others. I wish people could do big things in these days."

"Oh, but they can, I'm sure they can."

"How, Mother?" Timothy asked eagerly.

"I don't know. There was a man who could have told us—Jesus of Nazareth—but his enemies have put him to death after just three short years of teaching."

"Who told you about him, Mother?"

"A man named Paul. There are so few disciples that he could not stay for he had many cities to reach and many people to tell."

"Do you think he could tell me how to do something big for Jehovah?"

"Perhaps, if he comes again you may ask him."

Many days passed and Timothy grew strong of muscle and clearer of eye. And then a messenger came to Lystra who said that Paul, the disciple of Jesus, was in a nearby city and would visit them soon. Timothy could hardly wait for the time to come, and when at last Paul stood in the market place, Timothy stood in the very front of the crowd that had gathered to listen. And how closely they all listened! Men forgot their business, women brought their children and pressed near to question him, many came to scoff but

found themselves as deeply interested as the others. Never before had they heard of such a man as this Jesus of Nazareth.

When at last he ceased speaking, Timothy said eagerly, "Oh, sir, will you not pass the night at our house? It is too late for you to continue your journey."

Paul thanked him and when the crowd finally scattered, they started down the crooked street to Timothy's home. While his mother prepared the meal they sat under the fig tree and talked.

"I've been wanting to ask you something for a long while," he stammered. "My mother said that perhaps you could tell me how to do something big—you know, as David and Samuel did. There doesn't seem to be anything to do in these days."

"There is plenty to do," Paul answered, "but it takes strong men to do it."

"But I am strong," Timothy answered. "I can even defeat some of the men in the games."

"It takes more than muscle, you must know many things."

"My mother has taught me all of the things in the Old Testament, and she told me all that she knew about Jesus, too."

"That is well done, but there are many of your neighbors who do not know of these things. In all the cities about here the people are clamoring for me to send them someone who will tell them of these things. Have you the patience to study that you may teach others?"

Timothy's eyes were shining. "Do you think that I could ever be a teacher?" he asked. "I come from only common people, could I do anything like that?"

Paul smiled at him, "It will be hard, but all really big things are hard."

"Then, I, too, shall try as hard as David, to do big things for Jehovah," Timothy promised.

So Timothy studied and worked until the great teacher, Paul, needed him. Then Timothy went about teaching others about Jehovah and one of his happiest days was when Paul sent a letter to his friends in Corinth saying, "Now if Timothy comes, see that he be with you without fear; for he worketh the work of the Lord as I also do."

—Story based on Acts 16:1-3 and I Cor. 16:11. Author unknown.

September 16

THEME: *Creating a desire to see something beautiful every day*

Praise to God for things we see,
The growing flower, the waving tree,
Our mother's face, the clear blue sky
Where birds and clouds go floating by,
Praise to God for seeing!

STORY: Recall "Herman's Birthday Trip" (Printed in the September, 1933, *Journal*, page 27)

SONGS: "All Things Bright and Beautiful"[7]
"This Is My Father's World"[8]
"For the Beauty of the Earth"[9]

September 23

THEME: *Creating the desire to serve gladly, as Jesus did*

Help the children to feel that the happiest people are those who serve and help others. Let them recall stories of people who helped others. Turn the thoughts of the children to Jesus as the one whose life of service has become an example to all Christians. Have on your screen several pictures of Jesus helping people.

STORY: "Jesus Makes a Sad Home Happy." (Emphasize Jesus' love which prompted him to leave his friends and the seashore to go to the home where he was most needed.)

It was a beautiful, bright, sunshiny afternoon, and Jesus with his disciples was teaching the crowd of people beside the seashore. Since early morning he had been healing the sick, making the lame to walk and the blind to see. Now the sun was going down behind the hill and the day was drawing to a close. Jesus, filled with tenderness and love, was looking at the crowd of people before him.

Suddenly out beyond the crowd he saw a man running toward him. Jesus saw him come to the outer edge of the group, pause, and then start pushing his way rapidly through the crowd. And the next instant the man threw himself at the feet of Jesus, crying, "My little daughter is dying. I pray thee, come and lay thy hands on her that she may be healed."

Jesus looked down into the face of the man, who was a ruler in the synagogue. He understood his sadness and said, "Come, I will go down to your house with you." Turning to his disciples he said, "Let us go with this man."

At once Jesus and his disciples, with the ruler Jairus, left the crowd and the seashore and started toward the home of the ruler. As they were hurrying along the road which led from the seashore to the village, Jairus began to tell Jesus about his little daughter. "Only three days ago," he said, "she was playing in our beautiful flower garden, happy and gay. We all love her so much. Even the birds and the flowers seemed to sing and nod to her as she went through the garden."

Jesus, remembering the happy faces of the children he had seen at the seashore, said, "Truly, we all love the little children." The kind sweet voice of Jesus gave Jairus courage, and as they walked on the ruler added, "Two days ago she was taken sick with a fever. We called in many wise doctors, but none could help her. Early this morning her fever became more serious. She was growing weaker and weaker each minute, and then, while we were standing by her bedside, we heard her whisper in a feeble voice the name of the great teacher that she had seen and loved, "Jesus," and at once I remembered the great Doctor who had healed the man with the withered hand at the synagogue and immediately I ran out of the house, through the streets, and out to the seashore where I knew you were preaching. But we must hurry or we shall be too late," and they hastened on in the twilight.

Just as they were entering the narrow, stony streets of the village they met one of the servants from the ruler's house, who had been running to meet them, and he said to Jairus, "Thy daughter is dead, why troublest thou the Teacher any further?" Jesus, hearing the words and seeing the look of sadness they brought to the father's face, said to the ruler, "Have no fear."

Finally, they came to the beautiful house of the ruler. As Jesus with his disciples entered, they saw and heard a crowd of the people weeping and making a loud noise, as was the custom in that country when anyone died. Jesus said to them, "Why make ye a noise and weep? The child is not dead but asleep."

Then they all laughed at him because they knew the child was dead. But he sent them out and, taking his three disciples, Peter, James, and John, and the father and mother, went into the room where the little girl was.

Jesus walked up to the bed and bent over her little body. She was still and cold and he was full of life and strength and power. He took her small hand into his strong one and said in a loving voice, "Little girl, I say unto thee, arise." And straightway the little girl arose from her bed and walked, and Jesus commanded the servants to bring her something to eat.

The father and mother were so glad that their little girl was well and strong again, and they thanked Jesus many, many times for what he had done for them. Then they, with all their friends and relatives, began to rejoice and be glad for the happiness that Jesus had brought to their home.

—BERNICE BUEHLER.

September 30

THEME: *Creating an appreciation for the ways in which children can become disciples of Jesus*

If this is promotion Sunday, you will want to give the third-graders an opportunity to choose best loved songs, poems, and stories. Help the children to feel that promotion is a mark of growth. Create an appreciation of the group to which they are going which will make them want to come to the church school every Sunday.

If this is the Sunday after promotion, you will want to welcome the pupils from the kindergarten. Let the group share their songs with each other. It might be well for you to ask the kindergarten teacher for the songs which the incoming children learned in the past year.

STORY: "How Benjamin Became a Disciple of Jesus"

Benjamin was puzzled. For three days he had been puzzled—ever since Sunday morning when his church school teacher, Mr. Ross, had told the boys the story of Jesus choosing and sending out his disciples. The story was very interesting and Benjamin had liked it, but at the close Mr. Ross had said, "All this next week we shall think of ways in which *we* may be disciples of Jesus, and on Sunday morning we will report to our class. *Find a way in which you may be a disciple.*

Finally Benjamin asked his mother to help him decide what he could do to be a disciple. "Suppose you read what Jesus' disciples did," she suggested. So Benjamin got his Bible. "Where shall I find it, Mother?" he asked. "You will find stories in three places," she answered, "in the tenth chapter of Matthew, the sixth chapter of Mark, and the ninth chapter of Luke."

Benjamin found and read all three stories. "But, Mother!" he cried, "*I* can't do any of these things. I can't heal sick people, and I can't go away from home and preach." "Isn't there one thing you can do?" asked his mother. "Yes, there is one thing, but I've been doing that ever since Father gave me an allowance." "What is that?" asked mother. "Why, Jesus said to his disciples, 'Freely you have received freely give!' I've been doing that," and Benjamin closed his Bible and turned to look out the window at the empty house next door.

But the house was no longer empty. Doors and windows were thrown wide and by the curb stood a large moving van. Men were hurrying to and fro, carrying furniture into the newly-opened house.

"Wonder if there'll be any children," Benjamin thought. Just then he saw a man lifting a baby's coach from the van and he turned away disappointed. "Just a baby!" he muttered, but, suddenly, he heard a shout and turning again he saw a boy just about his own age carrying a chair upon his head.

"Hurrah!" shouted Benjamin, startling his mother at her baking. "Mother, there's a new boy next door. Maybe he'll join our ball team." And when he said "new boy" he remembered that his department in the church school was conducting a campaign for new members and that every boy in his class was responsible for bringing a new boy.

"I'll ask him before anyone else does," thought Benjamin, and he ran out of the house and over to the truck where the new boy was pulling out a good-sized box. "Hello," said Benjamin, and the new boy turned while a quick smile went over his face. "Hello," he answered, "Do you live next door?" "Yes," said Benjamin, "and I've come to ask you to join our ball team and to go to church school with me next Sunday. We're having a campaign for new members."

The new boy's face was a study and Benjamin wondered if he had said something unkind, if he hadn't made the boy feel that he really wanted him. But there was no need to think that for the boy said, "Sure, I'll go!" and added, "Do you know, I've been here in America three years and you're the first fellow that's asked me to go to church school?"

That made Benjamin think, and to conceal his feelings he suggested that he help to unload the truck and then they could play ball. "All right," said Peter, and they set to work with a will. For the remainder of the week the two boys worked and played together and Benjamin was content, except when he thought of the report which he was to make to the class on Sunday. He simply could not think of a way to be a disciple.

Sunday morning came and Benjamin said, "Mother, if I hadn't asked Peter to go with me I'd stay home. I *can't* think of a way to be a disciple and this is the first time I haven't been able to report." "I'm sorry," said his mother, "perhaps Mr. Ross will help you to think of a way." "But I wanted to do it myself," answered Benjamin.

The boys went to church school and Benjamin introduced Peter to Mr. Ross and to the other boys and the class began. "What report have you to make, Russell?" asked Mr. Ross.

"I've decided," answered Russell, "that I can't be a disciple now, but after I graduate from high school I am going to college and learn to be a doctor. Then I can heal people as some of Jesus' disciples did."

"That is good," said Mr. Ross. "John, what is your report?"

"I'm going to be a minister," John answered eagerly. "I'll have to go to college and to a seminary, Father says, but that is the kind of disciple I'd like to be."

"A very good plan, John," responded his teacher.

And so the reports were made, one after the other, and Benjamin's was the last. "Benjamin, what have you decided to do, or to be, as a disciple?" Benjamin's face flushed. "I don't know, sir," he said. "I've been thinking all week and I can't find a single thing which I can do."

"Did you read what Jesus' disciples did?" asked Mr. Ross. "Yes," answered Benjamin, "but there's only one thing that I could do, and I've been doing that ever since Father gave me an allowance." "What is that?" asked Mr. Ross, as the boys leaned forward and listened eagerly. "Well, you know," said Benjamin. "Jesus said, 'Freely you have received, freely give,' and I've been giving freely for three years. Of course, I could give more, I suppose, but that's nothing new."

This time as Benjamin talked, Mr. Ross' face was a study. He opened his Bible on the table and turning to the Gospel of John he said, "Boys, find the Gospel of John and the first chapter." This the boys did. "Now read from the thirty-fifth through the forty-first verse." Every boy read the verses named and Benjamin shared his Bible with Peter. Suddenly Peter lifted his head and his eyes were shining but he didn't say anything. "Now, read from the forty-third verse through the forty-sixth," suggested Mr. Ross. The boys read obediently, but only Peter seemed particularly interested.

"What did you find, John?" asked Mr. Ross. "The story of Jesus calling his disciples," answered John. "What did you read, Elmer?" "The story of Jesus calling his disciples," was the answer. "Did you find anything else?" "No," was the answer from all but Peter, and Mr. Ross caught his eager expression.

"What did *you* find, Peter, that the others haven't found?"

"Oh, sir, when Jesus called Andrew, Andrew went and found Simon; and when he called Philip, Philip found Nathaniel; and—and—sir, *I* think Benjamin *is* a disciple because he is the first person who ever asked me to come to church school and I've been in America three years."

"Whew," exclaimed John, "I never thought of that! Why, none of us need to wait until we can be doctors or ministers—we can be disciples now!"

—MARY S. WEAGLY. Used by permission of the author.

1, 2, 6, 7, 8, 9, *Primary Music and Worship*. Philadelphia, Presbyterian Board of Christian Education, 1930.

2, 7 Clara Beers Blashfield, *Song Friends for Younger Children*. Rock Island, The Vaile Company, 1931.

3 Chorus of "Rejoice, Be Glad and Sing."

4 Gwendoline Watts, *The Children's Kingdom*. Great Britain, Basil Blackwell at the Crypt House Press, 1930.

5, 7, 8, 9 Edith Lovell Thomas, *A First Book in Hymns and Worship*. New York, The Abingdon Press, 1922.

7, 8 Elizabeth McE. Shields, *Worship and Conduct Songs for Beginners and Primaries*. Richmond, Va., Presbyterian Committee of Publication, 1929.

SEPTEMBER SUGGESTIONS FOR THE JUNIOR DEPARTMENT

By May Fenerty Settle*

"For every child, moral and spiritual training to enable him to stand firm under the pressure of life."
—CHILDREN'S CHARTER, White House Conference.

"The period of worship should motivate instruction, and make possible the application of Christian principles to everyday life."—LAURA ARMSTRONG ATHEARN.

THEME FOR THE MONTH: *The Church of Jesus Christ—and the Juniors*

OBJECTIVES FOR THE MONTH:

To lead the juniors into a closer fellowship with the church of which *the Sunday school they know* is a part;

To lead them into a sense of relationship to the Church Universal of which *the church they know* is a part;

To motivate the work of the last month of the school year, and lead forward into a desire to start a new year in the best way;

To be helpful to those juniors who are contemplating church membership, as well as those who have recently made a public decision for Christ.

HYMNS FOR THE MONTH:

The Church—
"Jesus, with Thy Church Abide"
"The Church's One Foundation"
"O Where Are Kings and Empires Now?"

The Day—
"The Earth Is Hushed in Silence"
"O Day of Rest and Gladness"
"This Is the Day the Lord Hath Made"
"Lord, This Day Thy Children Meet"

The Book—
"Book of Grace and Book of Glory"
"I Think When I Read"
"The Word of God Shall Guide My Feet"
"Thy Thoughts Are Here, O God"

(Study your own church hymnal for hymns which interpret the sacraments of the church, if you decide to carry the church theme through the month. Try to use hymns in which the juniors who are in the church service will have occasion to share, at an early date if possible.)

SCRIPTURE HELPS:

The Church—
Acts 1:8; Matthew 10:32
Luke 2:41-52, especially verse 49. (See concordance, "Kingdom of God")
Matthew 13:54; Mark 6:2; Luke 4:16
Matthew 28:16-20; Acts 1:5; 2:38; 8:26-40; 19:1-5
Matthew 26:26-29; Mark 14:22-25; Luke 22:17-20; I Corinthians 11:23-29

The Day—
Mark 1:21; 1:29; 2:23; 2:27
Matthew 12:9-12; Exodus 20:8-11

The Book—
Psalm 119:1, 2, 18, 33, 34—"The Word of God"
Psalm 43:3; 86:11—"The Light and the Truth"
Psalm 27:1-6—"Guide to Living"
Psalm 8:1, 3, 4, 9—"Inspiration to Effort"

KEY THOUGHT:

The Book and the Church and the Day are given
For man, not God—for earth, not heaven—
The blessed means to holiest ends,
Not masters, but benignant friends.
—JOHN GREENLEAF WHITTIER.

WORD TO THE LEADER: Read and reread the objectives as suggested for the month, and determine how far you can adopt them. Remember also that the pressure and confusion incident to winding up a year's work with credit, and to preparing to launch a new program, is likely to contribute to an impression that the mechanics of promotion are of major importance. Perhaps you can use the suggested theme and selections from the helps to lead the juniors into real experiences of worship which may help to "make possible the application of Christian principles to everyday life."

The special hymn for the month is a new one, not yet in any hymnal, but it can be sung to either of two familiar tunes, "All Saints" or "Materna." It was written in commemoration of the 270th anniversary of the First Church in Newton, Newton Centre, Mass., a church whose first minister was the son of John Eliot, the apostle to the Indians. Members of this congregation were among those at Lexington, and in civic as well as religious affairs this church has sent forth many leaders. Although the hymn commemorates one congregation and its life, it does so because of its "good works," those things in which it has been like the Church Universal of which all our churches are a part. Doubtless, the author so thought as he wrote; so shall we think as we sing. If there were time it would be a wonderful study to interpret each phrase with a story from the great annals of Christendom.

O GLORIOUS CHURCH
(Tunes: "All Saints" or "Materna")

O wonderful for faith inspired,
For gleaming hopes upheld,
For courage given to fainting hearts,
For visions rare beheld!
O glorious Church, O glorious Church,
God close thy broken line;
In oneness seal thy perfect weal,
In love thy dross refine!

O wonderful for fellowship,
For high and venturing souls,
For prophets, heroes, martyrs, saints,
For lofty, distant goals!
O glorious Church, O glorious Church,
God guide thy questing feet
Through changing days, o'er untrod ways,
Till quest and vision meet!

O wonderful for conquests won,
For ancient wrongs o'erthrown,
For darkness fled before thy light,
For love thou dost enthrone!
O glorious Church, O glorious Church,
God rouse thee to thy task
In thick of strife where greed is rife
While want for bread must ask!

O wonderful for freedom given,
For spaciousness and life,
For broken bars and shackles gone,
For selfhood in the strife!
O glorious Church, O glorious Church,
God build his reign through thee
Till East and West and North and South
One brotherhood shall be!

—WILLIAM ARTHUR LEE. Used by special permission of the author.

Perhaps you will want to choose your stories from the New Testament Church—Stephen, Paul, James, John; perhaps from those of the later era—Constantine, Ambrose, Augustine, Peter the Hermit, Urban II, and the Crusades. Perhaps you will select the monk St. Francis, or the student John Wycliffe, or the priest Martin Luther; or one of the reformers, Calvin, Knox, Fox, or Zinzendorf; or one of the great preachers, Wesley, Edwards, or Bushnell; or one of the pioneer missionary heroes, Carey, Judson, Livingstone, or Grenfell.

Perhaps, rather, you will choose some of the great causes which owe their being to the effort of the followers of Jesus to do their part in building the "Kingdom" on earth—such stories as those of Abraham Lincoln, Clara Barton, Jacob Riis, or Booker T. Washington. The retelling in this new connection, by the juniors themselves, of some of the stories from their regular lessons will give the lessons added value.

HELP FOR THE LEADER:

"The first Christian church was a kind of brotherhood. The first believers naturally came together in groups. Among these were many kinds of people, embracing different races and tongues. A spirit of brotherhood grew out of their sense of a common interest and their deep need of one another. . . .

"The hearts of these early Christians were fired with a passion to share their new life in Christ with others. It soon dawned upon them that their newly-found Master intended that his gospel should be taught and preached to all peoples. But this was a big task. It could be done only by faith in God and brotherly cooperation. They realized that they must stick together at all costs, and that they must be constantly adding to their company. . . .

"Jesus had outlined no plans for organizing the Church. He taught the disciples the great principles of the Kingdom and assured them that he would be with them in the power of his living Spirit to aid and guide them. Matters of form he left to their godly judgment. . . .

"Always where it has succeeded best it has adhered to certain basic principles with which it began. An effective church must be loyal to Jesus Christ as its head, it must be filled with the spirit of Christian brotherhood, and it must have a passion for winning men to Christ.

"The Church should not be thought of as an end in itself, but as a means to an end. Jesus' main purpose in the world was not to found a Church, but to build the Kingdom of God. He mentions the Church only twice in the four Gospels, while he speaks of the Kingdom of God in scores of passages. But he looks to the Church as the divinely appointed *means* by which the Kingdom must come. . . .

"St. Paul calls the Church 'the body of Christ.' By this he means that Christian groups must be hands and feet and eyes and lips for Jesus. . . . Christ cannot live and work on earth excepting through groups and communities and peoples who make up his Church."

—From *The Christian's Religion* by Richard L. Ownbey, published by Cokesbury Press.

"This is the day of prayer;
Let earth to heaven draw near:
Lift up our hearts to seek Thee there;
Come Thou to meet us here."
—AUTHOR UNKNOWN

"My church has but one temple,
Wide as the world is wide,
Set with a million altars,
Where a million hearts abide.

"My church has no creed to bar
A single brother man,
But says, 'Come thou and worship'
To every one who can."

—E. O. G., in *Poems of Justice*, published by Willett, Clark and Co.

ACTIVITIES WHICH MAY LEAD TO DESIRED OUTCOMES:

1. Investigation into meanings of the word "church" as used—
   a. For a building;
   b. For a particular congregation;
   c. For a denomination;
   d. For the "Society of the Friends of Jesus"—the Church Universal.
2. Investigation into the special message or purpose of the church body of which the junior department is a part.
3. A week day tour through the church plant, or a visit to the auditorium, particularly if the juniors are not well acquainted with it, noticing its beauties, its special features and their purpose, etc.
4. Inquiry (of pastor or church officers) into the form of organization of the congregation, and the way it carries on its affairs.
5. Study of the service relationships of the department: that is, their relationship through their missionary gifts, etcetera, with the world-wide work of the church.
6. Consideration, on a junior level, of the probable will of Jesus in such present-day matters as work needing to be done and men seeking work; over-production of food and families hungry; a small number fabulously rich and thousands with incomes insufficient for bare needs; a nation that calls itself Christian, but prepares for war, authorizes liquor selling, and fails to prevent child labor.

SUGGESTED PICTURES:

"The Vigil," Pettie (University)

*Topeka, Kansas.

"Pilgrims Going to Church," Boughton (University)
"The Presence," Borthwick
"Finding of Christ in the Temple," Hunt (Perry)
"The Angelus," Millet (Perry)
"The Light of the World," Hunt (Perry)
"Christ or Diana," Long
"The Christ," Thorwaldsen (Perry)

Famous Churches (Perry)
Old North Church, Boston (No. 1357)
Trinity Church, Boston (No. 1381)
Old Dutch Church, Tarrytown (No. 2106)
St. Paul's, London (No. 1482)
York Minster (No. 1504)
Notre Dame, Paris (No. 1545)
Rheims Cathedral (No. 1580)

(University prints, size 8x5½, may be secured from The University Prints, Newton, Mass., for 1½ cents each. Perry prints, size 8x5½, may be secured from The Perry Pictures Co., Malden, Mass., for 2 cents each.)

SUGGESTED STORIES:
"No Church in Town," in *Learning to Live* by Hawthorne (Abingdon)
"Richard's Happy Sunday," in *Primary Story Worship Programs* by Berg
"Preparing for the Guest" and "When the Church Bells Rang," in *Building a Christian Character* by Carrier and Clowes (Doubleday, Doran)
"The Jeweled Window," in *Junior Worship Guide* by Jones (Pilgrim Press)

SUGGESTED THEMES FOR WORSHIP SERVICES:
September 2—*Learning of the Purpose of the Church*
September 9—*Learning of the Work of the Church*
September 16—*Learning of the Workers of the Church*
September 23—*Learning of the Task of the Church Today*
September 30—*Learning of the Place of the Juniors in the Church*

or

September 2—*How the Church Helps through Worship*
September 9—*How the Church Helps through its Sacraments*
September 16—*How the Church Helps through its Teachings* (Stewardship, service, Christian living)
September 23—*How the Church Helps through its Work* (For individuals, for community needs, for world-wide causes)
September 30—*What I Can Do to Help My Church?*

SEPTEMBER SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

*By Chester L. Bower**

THEME FOR THE MONTH: *We Come Seeking*

To the Leader

Religion is sometimes described as the search for God. That does not tell the whole truth about religion, of course, but it is a statement to which most of us can give assent. The Christian religion holds that God is best seen through the life of Jesus. And to that statement also most of us will agree, but our differences appear when we begin to say specifically what we mean. Some seek Jesus through forms of worship. Others seek him through withdrawal from the struggles of every day into a quiet hour or secluded life. Some seek him in crowded streets and in the bitter fight for existence. A little truth and a little falsehood dwells with each of these forms and each has its place in meeting the needs of various people and situations.

Young people are often confused, as are all of us, because we so often let the significant moment slip past without seeing that in it was the possibility for seeing God. The word that might have been used to encourage a tired soul was left unspoken in the shallow talk of idle conversation. The deed that might have turned the tide in a struggle for justice was left undone because it seemed so trifling at the moment. Is there any way that we can call the attention of young people to some of the places where they are likely to find God if they truly seek him? We hope these worship services can do just that. Perhaps they can point the way for those who want to know where to seek and what to expect when they want to find God.

The services should present clear, definite ideas that will truly inspire young people to seek Jesus in modern life. We can talk in vague and indulgent terms about "seeking Jesus" and still leave no real hint as to what he is like unless we make ourselves speak very much to the point. "We would see Jesus" is probably one of the most common desires of religious persons, if not the most outspoken desire of many. But how seldom do we hear people describe the Jesus that we may expect to find in modern life! May we, therefore, dare to make these services describe as nearly as possible this Jesus who still lives among us.

We want also to point out the kind of conduct that will reveal Jesus to us. It is not enough that we know what to look for when we seek him, but we must know how to seek him. There can be no denying that two people looking upon the same scene get from it different feelings and different meanings according to the knowledge and experience that they bring to it. So it is in the quest for God. We find him in strange and unusual places, provided we take with us the spirit that is akin to his.

*Council of Social Agencies, Chicago, Illinois.

September 2

THEME: *We Would See Jesus*
PRELUDE: "Londonderry Air"
CALL TO WORSHIP:

Leader: Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.
Group: Enter into his gates with thanksgiving, and and into his courts with praise: be thankful unto him, and bless his name.

HYMN: "O Son of Man" (Tune, "Londonderry Air")

O Son of man, our hero strong and tender,
Whose servants are the brave in all the earth,
Our living sacrifice to thee we render,
Who sharest all our sorrow, all our mirth.
O feet so strong to climb the path of duty,
O lips divine that taught the words of truth,
Kind eyes that marked the lilies in their beauty,
And glowing heart that kindled at the zeal of youth.

Lover of children, boyhood's inspiration,
Of all mankind the Servant and the King,
O Lord of joy and hope and consolation,
To thee our fears and joys and hopes we bring.
O Son of man, our hero strong and tender,
Whose servants are the brave in all the earth,
Our living sacrifice to thee we render,
Who, Godlike, sharest all our sorrow, all our mirth.

—FRANK FLETCHER.

PRAYER:

Our Father, we lift our hearts to thee in praise of the men and women of all ages who have become our heroes because they have seen Jesus. They saw a great light, and following it gave all they had to bring it to others. We see in them the fulfilment of thy command, "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." We pray that we may not be satisfied merely to worship at their feet, but rather, give us the will to know their lives so that we, too, may be inspired to follow our light, as they followed theirs, no matter what it may cost.

Our Father, we would see Jesus. Give us of thy understanding that we may find the way. Give us of thy knowledge that we may know thy laws. Grant unto us the desire to find in every day and hour thy mark upon the things we do, the words we say, the thoughts we hold in silence, or the dreams that spur us on to life. Amen.

PRAYER HYMN: "Still, Still with Thee"
QUIET MEDITATION (*the leader reads*):

Ever since Jesus told his disciples that he would be with them . . . "alway, even unto the end of the world," men have sought to catch a glimpse of him. Some have sought him in the quiet of monasteries. Some have looked into old books and said old prayers that they might call him to them. Some have looked within themselves. Some have tried to glimpse his face in the faces of their comrades. In the struggle for justice, in the desire to do right, in unselfishness, in love, in the little affairs of every day, some have found him. In this service we, too—we would see Jesus. Where should we search today for him? What would we see if we found him?

The poem "The Great Lover" by Rupert Brooke, printed in the July Intermediate services, was copyrighted in 1915 by Dodd, Mead and Company, Inc. This notice was inadvertently omitted.

GROUP (*in unison*): We would see Jesus
FIRST READER (*from place either in audience or on platform*):

O God, the Father of all men, we give thee thanks for thy great love, and pray that we may learn so to live ourselves and to guide our relations with others that we may be worthy of thy goodness. Grant us, we pray thee, the breadth of vision which will lift our eyes beyond the narrow limits of our own hopes and fears to see the greatness of the world's need and thy power to meet it.

Grant us the quickness of imagination and the depth of sympathy which will enable us to understand the ideals and difficulties of other races than our own.

Holy Spirit of God, giver of light and life, enlighten our minds. Take from us whatever makes our prayers feeble and our faith dim. Kindle in our hearts, we beseech thee, the flame of thy pure fire, that we may feel it burn within us.

GROUP (*in unison*): We would see Jesus
SECOND READER: In the struggle for justice, men find Jesus: in the spirit of such words as these, uttered by a man despised and scorned by a modern world, we can now catch a glimpse of him. From his prison cell, Eugene V. Debs said,

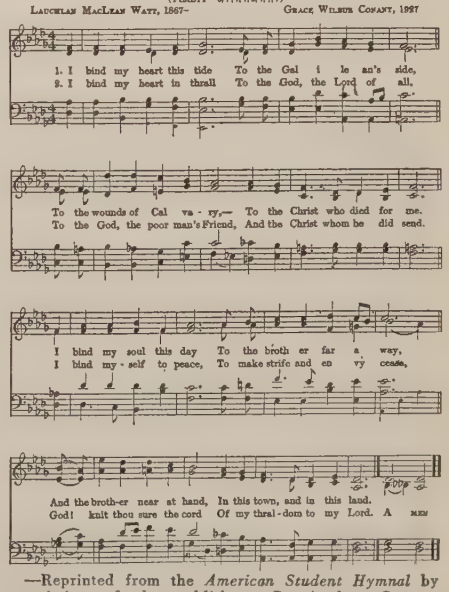
While there is a lower class, I am in it.
While there is a criminal element, I am of it.
While there is a soul in jail, I am not free.

GROUP (*in unison*): We would see Jesus
THIRD SPEAKER: In the struggle for brotherhood, men find Jesus

In every patch of timber you
Will always find a tree or two

I Bind My Heart This Tide

(PEALTY 6.7.7.7.6.7.7.7)

LACHLAN MACLEAN WATT, 1867– GRACE WILBUR CONANT, 1927

1. I bind my heart this tide To the Gal i le an's side,
2. I bind my heart in thrall To the God, the Lord of all.
To the wounds of Cal va - ry,— To the Christ who died for me.
To the God, the poor man's Friend, And the Christ whom he did send.
I bind my soul this day To the broth er far a way,
I bind my - self to peace, To make strife and en vy cease,
And the broth-er near at hand, In this town, and in this land.
God! knit thou sure the cord Of my thral - dom to my Lord. A MEN

—Reprinted from the *American Student Hymnal* by permission of the publishers, D. Appleton-Century Company.

That would have fallen long ago,
Borne down by wind or age or snow,
Had not another neighbor tree
Held out its arms in sympathy
And caught the tree that the storm had hurled
To earth. So, neighbors, is the world.
In every patch of timber stand
Samaritans of forest land—
The birch, the maple, oak and pine,
The fir, the cedar all in line!
In every wood unseen, unknown,
They bear their burdens of their own
And bear as well another form,
Some neighbor stricken by the storm.
Shall trees be nobler to their kind
Than men, who boast the noble mind;
Shall there exist within the wood
This great eternal brotherhood
Of oak and pine, of hill and fen,
And not within the hearts of men?
God grant that men are like to these,
And brothers brotherly as trees.
—Selected, from "The Fraternity of the Forest."

GROUP (*in unison*): We would see Jesus

FOURTH SPEAKER: In the will to peace, men see Jesus

And this I hate—not men, nor flag nor race,
But only war with its wild, grinning face.
God strike it till its eyes be blind as night,
And all its members tremble with afright!
Oh, let it hear in death agony
The wail of mothers for their best-loved ones,
And on its head
Descend the venomed curses of its sons
Who followed her, deluded, where its guns
Had dyed the daisies red.

All these I hate—war and its panoply,
The lie that hides its ghastly mockery,
That makes its glories out of women's tears,
The toil of peasants through the burdened years,
The legacy of long disease that preys
On bone and body in the after-days.
God's curses pour,
Until it shrivel with its votaries
And die away in its own fiery seas,
That nevermore
Its dreadful call of murder may be heard;
A thing accursed in very deed and word
From blood-drenched shore to shore!
—"The Hymn of Hate" by JOSEPH DANA MILLER.

LEADER:

Many are the ways in which people can seek Jesus in our modern world. But the task of finding him is not easy. Jesus is not revealed to us by the mere wishing for him. Rather does his spirit come to us only as we take up his way of life and seek him in unselfish living. There is a danger that having said these words together, having listened to these poems, we will go away and forget. In worship we only begin the search for Jesus—in living we complete the search. Jesus said, "Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my father which is in heaven."

Our closing song is a dedication. Through it may we each pledge ourselves to the ideals about which we have worshiped.

CLOSING HYMN: "I Bind My Heart This Tide" (See accompanying music.)

A WORD ABOUT THE SERVICE: To be most effective, a service such as that just outlined should be mimeographed so that everyone may have an outline of it in his hands during the actual worship. The words of the hymns should be included, also the unison prayer and unison readings so that everyone in the audience can follow the entire service without turning to a song book or other material. It is probably best not to put the words of the poems or readings which the speakers read on the sheets. It will be sufficient to put the title of the poem, or name of the reading. The leader's place in the service will then be to take his own part and to lead out in the unison readings. No announcements are necessary, and the service will be most effective if no distracting breaks are allowed in the program.

It is hoped that the service just outlined will set the tone of the services for the month. The outlines of the others are given below. You will have to fill in with material of your own to make them complete. The theme for the month is, "We Come Seeking." May you find inspiration to seek.

September 9

THEME: *The Quest for Joy*

The idea that the Christian religion is a religion of gloom has gained some strength, but nothing could be further from the truth. Our religion is one of supreme joy. It is the joy of hard work and effort, to be sure, but what joy is there that is lasting that does not also have its contrast in difficulties? This service should call attention to some of the ways in which Jesus indicated that we might find joy.

SCRIPTURE: Matthew 13:44; John 16:20-23

HYMN: "Joy to the World"

September 16

THEME: *The Quest for Beauty*

Someone has said that beauty is a little of the divine. Certainly most of us know that when we behold a beautiful sunset, or see a beautiful painting, or know a beautiful life, we feel that God is speaking to us. This service should be one of beauty. Every effort should be made to find poems, hymns, and readings that will combine to make it one of lasting simplicity and beauty.

HYMNS: "God of the Earth, the Sky, the Sea"
"Beauty around Us" (See services for July 1 in June, 1934, *Journal*, page 30)
"Now the Day Is Over"

SCRIPTURE: Psalm 19:1-6

READING:

If God is like unto
Beauty and honor and truth and right,
Then let me be as the Indian—
A worshiper of a God of beauty
And a God of right.

. . . . . .

God of beauty, and honor, and truth, and right;
We would
That in one exulting stroke
You would set all things aright;
But we know that is impossible, and that you
Work in a slow way
Through the hearts and minds of men.
So let me be God's right hand man
To create beauty, and honor, and truth, and right.
—GEORGE BURCHAM. Used by permission.

September 23

THEME: *The Quest for Fellowship*

We cannot live without food and clothing and protection from the elements. Neither can we live without the warming glow of fellowship. Friends, to some people, may be only a means to an end, a means of getting fun and attention, but to most of us they mean far more than that. They are sometimes the very reason for joy in life. Beyond friendship, however, is a fellowship—hard to describe in words, but very real in the experience of many who have had fellowship not only with people, but with poems, and the out-of-doors, and the great spirits of all ages. Worship can be a fellowship with God. People who have deep understandings have great fellowships. Here is a poem that expresses the deep feeling some people have for those who are more unfortunate than themselves.

I have more food than I can eat—
They faint with hunger in the street.

I have more clothes than I can wear—
Their head, and hands, and feet are bare.

My walls are thick, and warm, and dry—
Their walls are rain, and wind, and sky.

My heart knows love of noble souls—
Their hearts are hungry, thirsty bowls.

These things let me remember when
Cries of the needy rise again.
—"The Needy" by ALICE FERRIN HENSEY, in *New York Times*, December 3, 1933.

HYMNS: "In Christ There Is No East or West"
"Where Cross the Crowded Ways of Life"
"O Master, Let Me Walk with Thee"

September 30

THEME: *The Quest for God*

Throughout all of these services we have tried to show that men seek God in many different ways. They seek him in worship, in work, in the out-of-doors, in the creation of art and poetry. But it is also true that many people who paint pictures, who live in the out-of-doors, who create poetry, and who do other such things, apparently do not find God. It would seem, then, that to find God one must seek him—and know that one seeks him. May we, therefore, build our service of worship to the idea of consciously seeking God. We who believe in the religion of Jesus cannot but be interested in God—for to serve him and be like him was the greatest desire of Jesus' life.

SCRIPTURE: John 14:1-14

HYMNS: "Our God, Our Help in Ages Past"
"He Who Would Valiant Be"

READING: "Each in His Own Tongue"

A haze on the far horizon,
The infinite, tender sky,
The rich, ripe tints of the cornfields,
And the wild geese sailing high—
And all over upland and lowland,
The charm of the golden rod—
Some of us call it Autumn,
And others call it God.

Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in—
Come from the mystic ocean,
Whose rim no foot has trod,
Some of us call it Longing,
And others call it God.

A picket frozen on duty—
A mother starved for her brood—
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard pathway trod—
Some call it Consecration,
And others call it God.
—WILLIAM HERBERT CARRUTH.

3 GREAT HYMNALS
For the Church—"Inter-church Hymnal." $75.00 per 100, not prepaid. Single Copy, $1.00, postpaid.
For Church Schools—"American Church and Church School Hymnal." $55.00 per 100, not prepaid.
For Junior Schools—"American Junior Church School Hymnal." 224 pages. $40.00 per 100, not prepaid.
Send for Returnable Samples
Biglow-Main-Excell Co.
5703-HC West Lake Street, Chicago

Communion Ware of Quality
Best Materials
FINEST WORKMANSHIP
ALUMINUM or SILVER PLATE
Individual Glasses

Lowest Prices. Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
Room 310 1701-1703 Chestnut Street, Philadelphia, Pa.

Do You Need Pointers for Your Daily Vacation Bible School?
A FREE PROSPECTUS
Giving Description of Materials, Texts, Methods and Objectives that will help to make your school a success.
Sunday School Helps True to the Bible
The House of a Thousand Things for Church and Sunday School
WILLIAM H. DIETZ, 20 E. Randolph St., Chicago, Illinois

SEPTEMBER SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

*By Mrs. E. E. McClintock**

THEME FOR THE MONTH: *Beginning Our Year's Work*

September 2

THEME: *Finding Our Purpose*

RESPONSIVE OPENING STATEMENT:

Leader: No purpose has ever been stated which is more comprehensive, more simple or more profound, more true to the heart of things, than the one Jesus gave to the man who was seeking a purpose for his life.

Assembly: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

Leader: This statement is all-inclusive in its relationships, because it links one's personal life up to God and to his fellowmen; it is all-inclusive in its demand upon our lives, for it covers the heart, the soul, the strength, and the mind, which is our complete all-round nature; and it is all-inclusive in its purpose, for it means the devotion of all these powers, in love to God and to men.—From Christian Quest Pamphlet No. 1, *Qualities of an Effective Leader.*

HYMN: "Stand Up, Stand Up for Jesus"

POEM:

We thank thee, Lord, thy paths of service lead
To blazoned heights and down the slopes of need;
They reach thy throne, encompass land and sea,
And he who journeys in them, walks with thee.

We've sought and found thee in the secret place
And marveled at the radiance of thy face;
But often in some far off Galilee
Behold thee fairer yet, while serving thee.

We've seen thy glory like a mantle spread
O'er hill and dale in saffron flame and red;
But in the eyes of men, redeemed and free,
A splendor greater yet, while serving thee.

Show us the paths in which thou wouldest lead
To blazoned heights or down the slopes of need;
For both alike encompass land and sea,
And he who journeys in them, walks with thee.

—CALVIN W. LAUFER. Copyright 1919. Used by permission.

HYMN: "We Are Come with Joy and Gladness"

SELECTION: "Choose Your Port—Then Lay Your Course," from *Six Days of the Week*, by Henry van Dyke, published by Chas. Scribner's Sons.

PICTURE INTERPRETATION: "Go Preach My Gospel," Eugene Burnand

Here is a personal appeal for loyalty and service, from a great teacher to his pupil. It is not the historic Jesus of Nazareth calling Peter and John; it is the eternal Christ appealing to youth—in every land, through all the centuries. Burnand has really dramatized the eternal call of God to the human heart, the eternal urge by which God drives men toward higher things. Christ is here pointing out a way of life, summoning youth to follow an ideal, to accept a companionship, to assume a task.

Observe the face and eyes of Christ. They bear the stamp of the dreamer, the idealist. The eyes are raised a little above the level of earth, and they are not converged upon an object. They are seeing things in the large rather than in detail. And the hand, that a lesser artist would have made to point to something specific, is merely suggesting something vague, over the horizon, up in the heavens.

Next look at the young man's face. The brow is contracted; the eyes are sharply focused and converged upon a distant object. The disciple is earnestly trying to make out a specific goal, a task in time and place to which he may address himself; something to work out, accomplish. There is no vagueness in his mind about this call; there is nothing ethereal in it. He is about to tackle a "job."

Down through the ages young enthusiasts have picked out their specific jobs. Paul sees his task to be founding churches, Dorcas making coats for the poor at Joppa. St. Francis washes the wounds of lepers and weds Lady Poverty. Bernard preaches a crusade. Luther nails his world-shaking challenge on the church door at Wittenberg. George Williams founds the Y. M. C. A. Arnold Toynbee devises a social settlement. Parkhurst fights Tammany. Roosevelt "busts trusts." Jane Addams brings hope to youth on the city streets. Millions down through the ages have caught the vision of God's Kingdom over the horizon, in the sky, and have followed the gleam each in his own way to a finite and definite end; and always under the inspiration of the Great Captain.

What a wonderful partnership it is! The challenge and the response, the infinite and the finite, the far-off ideal and the task near at hand.

Do you notice that the left arm of Christ is around the young man's shoulder, that Christ's head bends slightly toward the other's, and that the great red cloak covers both persons? That is the artist's way of saying: "Lo, I am with you always." "Having loved his own, he loved them until the end." "What shall separate us from the love of Christ?"

—EDWARD ALBERT BAILEY. Used by permission.

PRAYER

RESPONSE:

Onward march, lift the heart and sing!
Every gift and talent bring;
Onward march, highest praises ring!
We are servants of Christ, the King. Amen.

—Refrain from "We are Come with Joy and Gladness in *Hymnal for American Youth.*

September 9

THEME: *Preparing Ourselves*

HYMNS:

"God Who Touchest Earth with Beauty"
"Purer Yet and Purer"
"Be Strong"
"Take My Life and Let It Be"

SCRIPTURE: Psalm 119:9-16; I Timothy 4: 12-16; II Timothy 2:15

SELECTIONS: "The Great Gifts" and "Day Dreaming About Ourselves," both from *Six Days of the Week* by Henry Van Dyke

THE TEN BRIDESMAIDS

The ten lovely girls . . . all seem equally joyous and charming, and equally glad to participate in the glad event . . . They seem very much alike. In many respects they are alike.

1. They are alike outwardly . . . They are all in wedding attire, and so far as we know, the wise are dressed no better than the foolish . . . . Nor can we distinguish between them by any difference in their equipment. If the wise have lamps, so also do the foolish . . . .

2. They are alike in their knowledge and in their ignorance. Both groups know that they are going to the wedding as torchbearers. They know too that they must have oil . . . .

Both the wise and the foolish are alike in their intentions. They are all in the grip of the same purpose; they all thrill to the same expectation.

But here their likeness ends. While they are alike outwardly, while they are all professing to be going as torchbearers, and while they are alike in their knowledge and ignorance and their intentions, there is this fundamental difference—one group is possessed of a present readiness for the coming of the bridegroom, while the other is without this present readiness. There is no doubt that they intend to get ready some time. But the tragedy is that their good intentions are never put into practice. The coming of the bridegroom, therefore, finds them unprepared. It is this present unreadiness that constitutes the folly of the foolish. It is a present readiness that constitutes the wisdom of the wise. It is the ready and unready that we meet in this story. It is the ready and unready that make up the world.

This is true in this life. When I was a student at Harvard I heard that *Parsifal* was going to be played at one of the Boston theatres. I resolved to go and secured a ticket. When the long-looked-for day came, my ticket was honored and the usher showed me to my place. But in the truest sense of the word, I did not get in. There were those who were swept off their feet with enthusiasm, but I was not one of them. This was not the fault of the artists, nor of the management. It was my own fault. They that were ready went in. In the face of all others, the door was shut.

—From *Sermons from the Parables* by Clovis G. Chappell. Copyright 1933. Used by permission of the publishers, Cokesbury Press.

Use well the moment; what the hour
Brings for thy use is in thy power
And what thou best canst understand
Is just the thing lies nearest to thy hand.

—J. W. VON GOETHE

I WOULD BE GREAT

O Lord,
I would be great—
But not in some spectacular way
For world acclaim.
Beyond my talents
Lie outstanding deeds, perhaps;
But, Lord, I would be great
In faithfulness to each small task
Thou givest me,
To do the best I can
With what I have
For thy name's sake.

And if, some day, thou sendest me
Some task that seems too big
For hands that only little deeds have done,
I know that what I cannot do,
Thou canst, through me, if I but will,
And in thy strength
I'll do the thing that is too big for me.
Help me, O Lord, to stand approved
In faithfulness to each small task
Thus, in thy sight
I will be great.

—HATTIE B. MCCRACKEN. From *Quotable Poems*, Vol. II. Used by permission of the publishers, Willett, Clark and Co.

GREATLY BEGIN!

Greatly begin! though thou have time
But for a line, be that sublime—
Not failure, but low aim is crime.

—JAMES RUSSELL LOWELL

PRAYER:

Direct us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy name; and finally, by thy mercy, obtain everlasting life; through Jesus Christ, thy Son, our Lord. Amen.—From *The Parish School Hymnal.*

September 16

THEME: *Learning to Work with Others*

HYMNS:

"Blest Be the Tie"
"O Lord, Thy Benediction Give"
"O Master, Let Me Walk with Thee"

SCRIPTURE: Romans 12:3-10; I Corinthians 12:4-11; I John 1-7

SELECTIONS: "Tact," "Yield Gracefully or Not at All," and "Do Your Work Cheerfully." All of these will be found in *Six Days of the Week*, by Henry van Dyke.

Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts, in glad surprise,
To higher levels rise!

The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares.

Honour to those whose words and deeds
Thus help us in our daily needs,
And by their overflow
Raise us from what is low.

—HENRY W. LONGFELLOW

A man was travelling in the mountains, and came to a place where a huge rock had rolled down into the road and blocked up the whole passage either to right or left.

Seeing that he could not proceed because of the rock, he tried to move it, so as to cleave a way, and exhausted himself in this labor, but his efforts were all in vain.

Realizing this, he sat down, his heart heavy within him, asking himself, "Whatever will become of me when the night comes upon me in this solitude, without food or shelter or means of defending myself, and savage beasts coming forth seeking for prey?"

While he was absorbed in these thoughts another traveller came up, who, having done as did the first, and finding himself as powerless to move the rock, sat down in silence with bowed head.

After him came several others, and none could move the rock, and a great fear fell on them all.

At last one said to the others: "Brothers, let us pray to our Father in heaven; it may be He will have pity on our distress."

They hearkened to this advice, and prayed earnestly to the Father who is in heaven.

And when they had prayed, he who had said, "Let us pray," said, "Brothers, what no one of us could do alone, who knows but we might achieve all together."

Then they got up and pushed all together against the rock and the rock gave way, and they went on their way in peace.

—F. R. DE LAMENNAIS, from *Inner Light*, published by Geo. Allen & Unwin Ltd., London.

Two ideas prevail as to the meaning of the word "Leadership."

In the minds of some, "leadership" would fit this definition: "A leader is the chief personality of a group in any field of activity having sufficient knowledge, skill, and capacity to carry through his working plan to an objective and inspire his fellows to follow."

On the other hand, some one described the leadership ability of President Hoover in these words: "His unique work as a leader was in so organizing vast enterprises that in them other men could express their highest possible capacities. He did not give others orders; he rather provided them with opportunities."

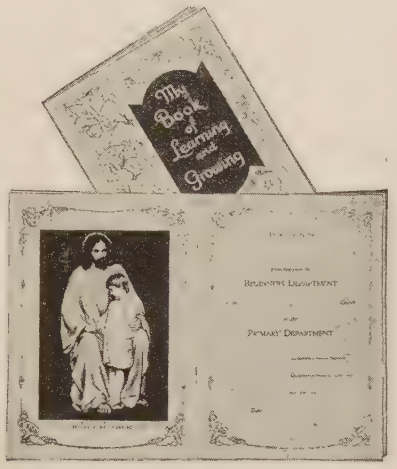
Out in the future lies the opportunity of discovering the laws, methods, principles, and technical skills by which leadership can be moved over from this first basis of autocratic and egotistic self-expression to the second foundation of genuine ability to bring out in others the ability to share, grow, and contribute to group life.

—From *The Dream Power of Youth* by P. R. Hayward, published by Harper and Brothers.

*Director of Religious Education, First Plymouth Congregational Church, Denver, Colorado.

PROMOTION BOOKLETS

The Newest and Most Attractive Material Available



These Promotion Booklets, produced just a year ago, are unrivaled in their field. They have been cordially received by the church supply houses of many communions.

Each of the booklets consists of eight pages, beautifully printed in colors on fine, heavy, enameled stock. Bible verses learned, departmental work taken, a promotion certificate, a statement of the objectives of the next department, autographs of teachers, are all included.

Each booklet contains two pictures —one a beautifully reproduced masterpiece of religious art, printed in full colors; the other on the back page, either another religious painting or a modern masterpiece of child life.

No. 211—Going to Church—Nursery Department to Beginner.

No. 212—My Book of Learning and Growing—Beginner to Primary.

No. 213—My Book of Promotion—Primary to Junior.

No. 214—My Book of Progress—Junior to Intermediate.

No. 215—My Book of Endeavor—Intermediate to Senior.

No. 216—My Book of Achievement—General.

Order samples at once

Each booklet in cellophane jacket with mailing envelope

Price, 75 cents a dozen

ORDER FROM

YOUR OWN PUBLISHER

OR

THE BETHANY PRESS

ST. LOUIS

September 23

THEME: *Widening Horizons*

OPENING STATEMENT:

Abbé Dimnet says in his recent book that we spend our time either in the basement of our lives or in the upstairs. He suggests as some things that keep us living downstairs:

Narrow ideas, petty sentiments, small grievances, small triumphs, egoism, conceit, self praise, gossip, flattery, flirtations, time-killing, useless travelling, frivolous week-ends, continuous radio, tyrannical business, tyrannical details, vanity, climbing, intriguing, pretense, posing; and those attitudes or activities which help us to live upstairs: silence, solitude, choosing one's company, indifference to trifles, reading with a purpose, studying great issues, moral viewpoint in politics, recreation in art, intelligent travel, love of nature, good music, best plays, best books, devotion to an idea, devotion to a cause, self-reform for a cause, kindness, forgiveness, patience, real religion.

In this service we will try to lift our lives to higher levels so that our horizons will be wider.

HYMNS:

"Just as I Am, Thine Own to Be"
"Looking Upward Every Day"
"Walk in the Light"
"Lead On, O King Eternal"
"Rise Up, O Men of God"

SCRIPTURE: Psalm 24; 19 and Matthew 7: 7-12

PRAYER:

O God, who hast given unto us thy Son to be an example and a help to our weakness in following the path that leadeth unto life, grant us so to be his disciples that we may tread in his footsteps. Amen.

SELECTIONS:

There is no solace on the earth for us—for such as we—
Who search for the hidden city that we shall never see:
Only the road and the dawn, the sun, the wind, and the rain,
And the watchfire under stars, and sleep, and the road again.
. . . . . .
We travel the dusty road till the light of the day is dim,
And sunset shows us spires away on the wide world's rim.
We travel from dawn to dusk, till the day is past and by,
Seeking the Holy City beyond the rim of the sky.

—From "Seekers" by JOHN MASEFIELD. Published by Messrs. W. Heiniemann Ltd., London.

A vast hoard of poetry gathers about the sky-piercing summits of our lofty ranges. Men of all ages and all races have attributed personally to more than peaks. No man can read the record of a great heroic life, or come to personal contact with a noble soul without feeling that the sunlit splendor of the lofty moral altitude lures us to the height. The revisers attribute to Paul, "I press toward the mark for the prize of the Upward Call." That is the thing that stirs one, the prize of the Upward Call, but side by side without poetry there is the sternest prose. Nowhere do poetry and prose walk so closely together as among the mountains. In the closing sentences of Whympers' *Scrambles among the Alps*, he says "the play is over," the mountain is about to fall. Before we part, a word about the graver teachings about the mountains. " 'Tis far away and high above" the ascent seems utterly impossible.

We who go more than scrambling know that each height, each step must be gained by patient labor, toil, and that wishing cannot take the place of working. "I press," says Paul. There is as much prose in that phrase as it is poetry in his reference to the "Upward Call." Press toward the mark. One thinks of throbbing muscles and bleeding feet. Poetry and prose are companionate mountaineers.

Life is like that, "Come on!" Life seems to say, and you can manage this and now that and now again this. And those who can be pursuaded to concentrate their flagging energies find themselves standing at last with glowing hearts and flushed faces on the summit. And the happy climbers to whom that ecstatic expression has come will know exactly what Paul means when he speaks of the "Prize of the Upward Call." The prize! The joy of getting there! The flush of achievement! The glow of triumph, the expensive and panoramic view there with nothing but the sky above and with the world unrolled like a map at one's feet, the view of immensity, the vision of the infinite, the revelation of the limitless. That is the glory of the summit! That is the prize of the upward call!

—From *The Drums of Dawn* by F. W. Boreham. Copyright, 1933. Used by permission of The Abingdon Press.

September 30

THEME: *Making a Good Start*

HYMNS:

"Dear Master in Whose Life I See"
"Dare to Be Brave"
"O Jesus, I Have Promised"
"Father, Lead Me Day by Day"

PRAYER:

Our Father God, all power is thine, and it is thy glory to impart it to others. Graciously impart the needful power unto us. May we not grow weary of well-doing, but may we run eagerly in the ways of our appointed service. Amen.

SOLO: "Just for Today"

CHALLENGE AND RESPONSE:

Challenge: This one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

Response: I have inclined mine heart to perform thy statutes alway, even unto the end.

SELECTIONS: "Which Way Are We Moving?" from *Six Days of the Week*, by Henry van Dyke

---

RESOLVE

To keep my health!
To do my work!
To live!
To see to it I grow and gain and give!
Never to look behind me for an hour!
To wait in weakness and to walk in power.
But always fronting onward toward the light
Always and always facing toward the right,
Robbed, starved, defeated, fallen, wide astray—
On with what strength I have
Back to the way!

—CHARLOTTE PERKINS GILMAN. From *Quotable Poems*, Vol. II. Used by permission of Willett Clark and Co., publishers.

'Tis not too late to seek a newer world.
Push off, and sitting well in order smite
The sounding furrows; for my purpose holds
To sail beyond the sunset, and the paths
Of all the western stars, until I die.
It may be that the gulfs will wash us down,
It may be we shall touch the Happy Isles,
And see the great Achilles, whom we knew.
Tho' much is taken, much abides; and tho'
We are not now that strength which in old days
Moved earth and heaven; that which we are, we are;
One equal temper of heroic hearts,
Made weak by time and fate, but strong in will
To strive, to seek, to find, and not to yield.

—From *Ulysses* by TENNYSON.

MOVE TO THE FORE

Move to the fore!
Say not another is fitter than thou.
Shame to thy shrinking up—face thy task now.
Own thyself equal to all a soul may,
Cease thy evading—God needs thee today.
Move to the fore!

God himself waits and must wait till thou come;
Men are God's prophets though ages lie dumb.
Halts the Christ Kingdom with conquest so near,
Thou art the cause, thou soul in the rear.
Move to the fore!

—AUTHOR UNKNOWN.

THESE ATTRACTIVE PINS

FOR GIFTS REWARD S S **FOR REWARDS**

THE "TRIANGLE" PIN—Gold Plate With Safety Clasp. Enameled in Red or Green—please state choice.

THE "SEAL" PIN
Gold Plate
With Safety Clasp
Enameled in Blue

THE "WHEEL" PIN
Gold Plate
With Safety Clasp
Enameled in Blue

ACTUAL SIZE OF ILLUSTRATION
COMPLETE WITH SPLENDID EASILY ADJUSTED AND "SAFE" SAFETY CATCH
35 cents each, $3.50 the dozen

HEIDELBERG PRESS
1505 Race Street,
Philadelphia, Penna.

Gentlemen:

Please send your COMPLETE GENERAL CATALOG.

Name .....

Address .....

City..... State.....

Current Film Estimates

The National Film Estimate Service

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen.* They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults

Y—Youth (15-20 years)

C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

Bride of Samoa (Native cast) (Central Films) Travelog showing preparations, tribal rites and ceremonies, feasting, etc., attendant upon betrothal of young Samoan couple. Parts of real educational value, but the whole is made cheap and sensational by prolonged footage of sensuous dancing and suggestive comments by accompanying voice.
For A: Poor *For Y:* No *For C:* No

Change of Heart (Janet Gaynor, Charles Farrell) (Fox) Romantic, sentimental, little story of two pairs of college grads seeking jobs in New York and incidentally learning slowly which loves which. Simple, unpretentious, often naive; but clean, pleasant, and the old Farrell-Gaynor charm in distinctly there.
For A: ***Pleasant*** *For Y:* ***Good***
For C: Little interest

Come On Marines (Richard Arlen, Ida Lupino) (Paramount) Absurd, rowdy stuff about a Marine sergeant, demoted for an unsavory affair with a cafe dancer, and consigned to the Philippine jungles. Sensational excitement there in rescue of shipwrecked girls. Much racy dialog and vulgar humor throughout.
For A: Silly *For Y:* Decidedly not
For C: No

Ghoul, The (Boris Karloff) (Fox-British-Gaumont) Mere horror film for scare-addicts, about a crazy, human monstrosity who dies and returns from the tomb for vengeance, with grotesque make-up and all stock devices for spine-chilling. Usual semi-darkness and blood curdling noise throughout.
For A: Trash *For Y:* No *For C:* No

Heart Song (Lilian Harvey) (Fox-Gaumont-British) Light, whimsical musical comedy, continental in manner, hence American appeal doubtful. Accident makes humble heroine pose as long lost love of hero. He recovers and prefers the new-found love. Harvey does hard role well. Clean in plot and dialog.
For A: ***Pleasant*** *For Y:* Doubtful interest
For C: No interest

He Was Her Man (James Cagney, Joan Blondell) (Warner) Cleverly combines gangster stuff and realistic humble life, well acted and directed. But glorifies into hero the "smart," brazen, hunted crook, without loyalty or decency, who kills the wayward heroine's one pitiful chance at marriage—till pursuers' guns get him.
For A: Unpleasant *For Y:* Pernicious *For C:* No

Hold That Girl (James Dunn, Claire Trevor) (Fox) Fast, exaggerated comedy-drama with familiar characters of brash, wise-cracking police detective and incredibly venturesome girl reporter. She finally stumbles on a gang killing which brings on exciting chase and capture of racketeers by hero.
For A: Hardly *For Y:* Perhaps *For C:* No

I'll Tell the World (Lee Tracy, Gloria Stuart) (Universal) Rapid-fire comedy of live-wire reporter's running down of story on princess of mythical kingdom in Europe, defeating his press rival at every turn, saving princess from murderous plot and for himself. Much hokum, some slapstick, but hilariously amusing.
For A: Good of kind *For Y:* ***Very amusing***
For C: Fairly Amusing

I Like It That Way (Gloria Stuart, Roger Pryor) (Universal) Heroine making her honest living in a night club—superior to all temptation—converts and wins chronic playboy. Heroine is quite convincing, but hero is crude. Most of film merely gay stuff, cheap people, and thoroughly unwholesome atmosphere.
For A: Crude *For Y:* Doubtful *For C:* No

I've Got Your Number (Joan Blondell, Pat O'Brien) (Warner) Fast, exaggerated stuff, with Pat O'Brien in typical role as boastful, conceited, telephone linesman, flippant, free with women, finally "falling" for heroine. She is innocent tool of slick thieves finally exposed by hero. Much unnecessary suggestive vulgarity.
For A: Hardly *For Y:* Better not *For C:* No

Manhattan Melodrama (Clark Gable, William Powell) (MGM) Tense, highly seasoned, finely acted melodrama with two heroes, boyhood pals, aad heroine mistress of one, then wife of other. The nttorney dutifully sends his pal, king of gamblers, to chair for murder. Distorted in ethics and actions. Misdirected sympathy and rings false.
For A: Depends on taste *For Y:* Thoroughly bad
For C: No

Melody in Spring (Lanny Ross, Ruggles, Boland) (Paramount) Light, merry, rather charming little romance, with rich character-comedy by the experts Ruggles and Boland to compensate for feeble acting by hero and heroine. Good singing, whimsically amusing incidents, interesting Alpine backgrounds.
For A: ***Pleasing*** *For Y:* ***Good*** *For C:* Fair

Murder at the Vanities (Vic McLaglen, Jack Oakie) (Paramount) Fast, sensational and wildly improbable Follies performance, with elaborate stage pictures, dances and nudity plus—the whole punctuated by ardent love affair, jealous mistress, three murders and a dumb detective. Comic little maid does the only real acting.
For A: Depends on taste *For Y:* Better not
For C: No

Ninth Guest, The (Donald Cook, Genevieve Tobin) (Columbia) Highly artificial mystery stuff that becomes wholesale murder melodrama. Eight guests are locked in penthouse for party planned by one of them for killing the other seven. Series of suicides and murders. Some clumsy comedy helps little.
For A: Mediocre *For Y:* No *For C:* No

Once to Every Woman (Ralph Belamy, Fay Wray) (Columbia) Exceptionally fine "hospital" picture, with appealing romance between worthwhile people, and intensely interesting role by Walter Connolly as old doctor superseded by his young protege. Notable portrayal of modern hospital with strong character values and human comedy.
For A: ***Very good*** *For Y:* ***Very good***
For C: Little interest

Poor Rich, The (E. E. Horton, Edna May Oliver) (Universal) Entertaining farce-comedy with character interest, clean humor, romance and some slapstick. Horton and Miss Oliver clever as penniless cousins who return to deserted ancestral home and entertain supposedly rich nobility under false pretenses. Amusing for any audience.
For A: ***Amusing*** *For Y:* ***Good*** *For C:* ***Amusing***

Sadie McKee (Joan Crawford, Franchot Tone) (MGM) Joan does good work in mediocre and artificial story. As cook's daughter she first loves and is betrayed by a spineless youth, then marries drunken millionaire whom she reforms, and finally finds true love with prim lawyer, her childhood playmate.
For A: Fair of kind *For Y:* Unsuitable
For C: No

Show-Off, The (Spencer Tracy, Madge Evans) (MGM) Talkie version of well-known stage hit revolving around good-natured braggart whose egotism and showing-off get him into trouble, until some unexpected breaks achieve happy ending. Light, breezy, clean, and human comedy. Tracy handles role ably.
For A: ***Amusing*** *For Y:* ***Good*** *For C:* ***Amusing***

Social Register (Colleen Moore, Alex. Kirkland) (Columbia) Elementary stuff with ridiculous situations, labored attempts at comedy and some very bad acting in trite story about struggles of the rich boy and the worthy chorous girl to marry. His mother struggles to prevent it, but she loses finally.
For A: Poor *For Y:* Poor *For C:* No

Stingaree (Richard Dix, Irene Dunne) (RKO) Incredible but highly colored, tuneful romance, with Australian bandit-hero who stumbles on poor girl and makes possible her operatic success in Europe. She then scorns rich marriage to return to her still hunted and unregenerate outlaw.
For A: Depends on taste
For Y: Entertaining but doubtful *For C:* No

Such Women Are Dangerous (Warner Baxter, Rosemary Ames) (Fox) Baxter fine as too-popular author, infatuated himself over worthless woman, pestered by a pitifully ambitious little girl whose delusions lead to her suicide and his near ruin, until his loyal secretary's intelligence and charm dawn upon him.
For A: ***Interesting*** *For Y:* Probably good
For C: Beyond them

Thin Man, The (William Powell, Myrna Loy) (MGM) Distinctly different detective-murder mystery, in jocular mood, with hero retired and living happily with rich wife, till baffling murders call back his master-hand for solution. Sophisticated dialog; smooth acting; dubious ethics; incessant, heavy drinking by hero and heroine.
For A: Depends on taste *For Y:* Very doubtful
For C: No

Thirty Day Princess (Sylvia Sidney, Cary Grant) (Paramount) Light, fanciful romantic-comedy about a struggling little actress hired to impersonate princess of impoverished mythical realm on good-will tour of America to obtain loan. Amusing and suspenseful complications. Lively, wholesome stuff.
For A: Fair of kind *For Y:* ***Good***
For C: Good if it interests

Trumpet Blows, The (George Raft, Adolph Menjou) (Paramount) Reformed bandit, still hunted, would refine crude brother, bull-fighter and supposed college graduate. Both heroes love heroine, one wins her. Much sex, he-man talk, bull-ring doings, picturesque sets; no discernible ethics and no character change.
For A: Unconvincing *For Y:* Unwholesome
For C: No

Upperworld (Warren William, Mary Astor) (Warner) Trite and unconvincing domestic drama with implausible characters. Husband, railroad magnate, neglected by socially ambitious wife, turns to kindly show girl. Melodramatic complications include two murders, for which hero is tried and acquitted. Reconciliation with wife for happy ending.
For A: Hardly *For Y:* No *For C:* No

Viva Villa (Wallace Beery, Fay Wray) (MGM) Hectic melodrama and riotous burlesque of pseudo-history, showing Pancho Villa as reckless, brutal, stupid guerilla thundering through Mexico righting wrongs. Deafening, reeking, preposterous most of time, but with moments of real humor and character appeal.
For A: Depends on taste *For Y:* No *For C:* No

Whirlpool (Jack Holt, Jean Arthur) (Columbia) Emotional melodrama of carnival-owner who, supposedly dead, finishes 20-year jail term and becomes gambling king. Fine scenes with newly found, grown-up daughter very human and appealing, until he is forced to murder and suicide for sake of her and her mother.
For A: Rather good of kind *For Y:* Doubtful
For C: No

Reprints of this page may be secured from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, at the following prices:

Single copies	$ .01
50 copies	.35
100 copies	.50
1,000 copies	4.00

A weekly film estimate service is available from the Educational Screen, 64 East Lake Street, Chicago, for $2.00 per year.

Enlisting the Community

(Continued from page 18)

4. "Christian Home Building" *classes* in the church schools. These classes may be for the present parent group as well as for older young people. Such courses should cover at least three months and be of a positive nature. Merely raising questions and leaving them "raised" will be useless.

5. *Circulating libraries* maintained by the churches. To these can be added, where possible, a special shelf of reserved books in the public library. There might even be recognition for the completion of a definite reading task.

6. *Demonstrations of home furnishings* as to art and music. The local merchants should be quite willing to cooperate in this feature, even if they cannot lift themselves to any other than the profit motive!

7. *Radio instruction* is increasingly popular. It flows daily through the loud speakers, for setting-up exercises, for music interpretation, for making garden, and for cooking. Why not for the character building processes of the home?

8. There are certain *educational groups* in most communities which would probably be interested from a cultural, if not religious, standpoint.

9. *Distribution of free literature.* Practically all of the denominations are able to supply their churches with appropriate materials, though as a community project it might be preferable to have a pamphlet prepared locally. Certainly that would add prestige to the local set-up. If there is sufficient community sentiment, a mimeographed bulletin could be distributed periodically carrying definite information and suggestions.

10. *Pageantry and dramatization* are both educational and inspirational, especially if well done. From the angle of this campaign they should be produced on the community plan rather than by isolated groups.

11. *Personal visitation.* This matter of home life is so intimate and personal that I should not be surprised if it demanded the personal touch for its consummation. This would require recruiting a group of mature, *sensible,* friendly Christians of exemplary domestic life, who, carefully instructed, would visit unpatronizingly the homes of the community and assist in a kindly, inoffensive fashion in starting them on the Christian way. I realize that this suggestion carries some danger, yet I believe that, tactfully done, it can do much toward creating a Christian solidarity, community-wide in its spirit as well as its functioning.

Permanent Features

There is the possibility of such a movement rising no higher than a "stunt." And that would be extremely unfortunate. Certain activities of the campaign will naturally slough off—the posters, the pageantry, the bulletins, and so forth—but out of the whole effort there should emerge many items of permanence for the community life. These might well include the adult forums; the "Christian Home Building" courses in the church schools; the distribution of free literature; the maintenance of church school libraries; the availability of appropriate literature in the public libraries; and the personal visitation service.

Can or will any one community do all this? Likely not. Neither does any one entering a cafe order the full menu placed before him. But a fairly extensive menu ought to provide every customer with at least the opportunity of selecting a satisfying meal.

Family Life and the Kingdom of God

(Continued from page 10)

months with the sustaining impulses of worship and the consciousness of being engaged in an area of living in which vital religion has always been concerned.

As the project neared its end, it seemed peculiarly fitting that it should be just at the Christmas season; for, as the final letter mailed in this project's publicity stated, Christmas "is a time of family joy and fellowship; and it had its origin in a husband and wife and 'a child wrapped in swaddling clothes, lying in a manger'—the Holy Family."

A "Family Service of Worship" was planned for the Sunday morning before Christmas. The children of the church school agreed to sing "Luther's Cradle Hymn" as special music for this service. One of the primary girls was asked to recite Luke 2:8-11 as a preface to the invocation; a junior boy read several of the Nativity stories instead of the Scripture lesson for the day, the stories being taken from Susanna G. Fisher's *Bible Pictures and Their Stories;* and a junior girl led in the general prayer for the day, a special prayer having been worked out by the pastor and the girl and memorized by her. These children were carefully trained beforehand both in the content and the significance of their parts in the service. The sermon on "The Home of the King—Jesus" was a simple presentation of the life of the Holy Family as it is described and intimated in the Gospel records.

Community Influences

The project attracted a great deal of attention outside the immediate parish. Frequent newspaper stories (the pastor's early experience as a newspaper reporter stood him in good stead here) told of current developments. Letters to the families of the parish from time to time announced new developments as they were planned. The pastor took his half-hour when he led morning devotions over the local radio station to describe the project and some of the religious implications of it. Both the pastor and the director of religious education received numerous calls to address mothers' clubs and parent-teacher associations in the public schools. Numerous inquiries were received from out of town concerning the details of the program. One result largely inspired by this project was the inauguration of a series of six parent-conferences in one of the best public schools of the community.

Without doubt, this project quickened the community's interest in and appreciation of the possibilities of family life for weal or woe; it increased the recognition that human beings become what they do become not by chance, but by the influence of the environment in which they grow up; and the parish recognizes more clearly that parenthood is a creative task to which our best spirit and intelligence must be devoted. It is likely that, as a permanent feature of this congregation's program, there will be conducted annually each fall a similar series of parents' conferences; and, for this fall, it has been suggested that for the other group which last year studied church history, a series of studies in worship should be planned. Our three-month project enabled us to test in the crucible of experience the congregation-wide type of work, with an integrated preaching program, which Dr. Coe suggested; and, having tested it, our testimony is that we have found it good.

What's Happening in Religious Education

DR. J. SHERMAN WALLACE, of the American Baptist Publication Society, died on May 24 while attending the Northern Baptist Convention in Rochester, New York. Dr. Wallace was for a number of years a successful minister and author of religious books before accepting a position with the national office of his denomination. For the past several years he has been editor of young people's publications for the American Baptist Publication Society, Philadelphia. Dr. Wallace was a member of the Educational Commission of the International Council and served on the Committee on Improved Uniform Lessons. His death came as a distinct shock to his many friends and co-workers by whom he will be greatly missed.

UNDER the auspices of George Williams College, Chicago, a study has recently been made in regard to the changes that have taken place in the last ten years in the employed personnel in certain community service agencies. For example, in 1924, there were 3,166 employed Y. W. C. A. secretaries. In 1930, this figure reached its peak at 3,535. In 1933, the figure was 2,632. Y. M. C. A. secretaries in 1924 were 4,508. These reached about their peak in 1928 at 5,042. In 1933, the figure was 3,783. Girl Scouts and Boy Scouts in 1924 had 1,080 professional leaders. In 1930, there were 1,583. In 1933, there were approximately 1,431. When six groups of such types of professional leadership are added together the totals show a steady rise from 12,610 in 1924 to 14,212 in 1930 with a gradual decline to 12,270 in 1933.

BEGINNING with the June issue, the *Christian Endeavor World*, the official organ of the International Society of Christian Endeavor, became a quarterly publication rather than a monthly as formerly. In addition to this change, the magazine is being merged with the *Christian Herald* and subscribers will receive both the *Christian Endeavor World Quarterly* and the *Christian Herald.*

THE radio symposium on "The Relation of Religion to Character" which was heard over a national hookup on April 2, may be secured in mimeographed form from the Greater New York Forum on Character Building, Room 915, 420 Lexington Avenue, New York City. The discussion was led by Professor Harrison Elliott, of Union Theological Seminary, with Professor Adelaide T. Case, of Teachers College and Israel S. Chipkin, Educational Director of the Jewish Educational Association, also participating.

A LIST of American "best sellers," from 1875 to the present, has recently been published by the Institute of Arts and Sciences of Columbia University. *In His Steps* headed the list with a sale of 8,000,000 copies. *Freckles, Tom Sawyer,* and *David Harum* were next in the list with sales of 2,000,000, 1,500,000, and 1,200,000 respectively. Needless to say that far above any of these, was the Bible. During the period surveyed, one concern alone sold 14,526,438 English Bibles and 22,097,087 English New Testaments, not to mention the sales from many other publishers of the Bible for which figures were not compiled.

Radio Programs

For Religious Education Week and the Emphasis

RELIGIOUS Education Week, September 30-October 7, offers an ideal opportunity for introducing in church and community the 1934-35 emphasis on "Christ in the Life of the Home." There is evident on all sides a very real interest in the development of a program of home religion. Many features of a concentrated emphasis upon this theme are being developed both denominationally and interdenominationally.

As a part of the program of promotion of this emphasis, there has been developed a series of programs for use over the radio dealing with several phases of home activities in the field of religious nurture. These programs have been worked out under the supervision of the Special Committee on the Use of the Radio in Religious Education and represent the first attempt of that Committee to try out a plan which appears to hold large possibilities. It is the thought that these programs will be used over local stations by responsible religious organizations which have contacts with these stations and can secure time. A recent survey indicates that a large number of stations are willing to make time available to such organizations for non-sectarian and worthwhile programs.

Those who are interested in arranging for such a series of broadcasts over a local station, may secure the script early in September. Preliminary work of interesting a representative group of church and community leaders and of making contacts with local stations should be started at once. Further suggestions regarding the material being prepared and the conditions under which it may be used may be secured from the Director of Radio Education of the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

A WEEKLY mimeographed bulletin entitled "News Service" is now being prepared by the National Conference of Jews and Christians. It carries current news items and significant facts concerning the cooperation between Protestants, Jews, and Catholics and conducts a "Questions and Answers" page concerning beliefs and practices of these three faiths. The subscription rate is $1.00 per year. Inquiries should be addressed to the National Conference of Jews and Christians, 289 Fourth Avenue, New York City.

FOR a number of years, one of the features of the New York City observance of Goodwill Week has been an anti-war parade. This year more than ten thousand men, women, and children marched up Fifth Avenue on Saturday, May 19, in a "No More War Parade" sponsored by churches, synagogues, and peace organizations.

Please remember that there is no August issue of the International Journal. The next number will be that for September, which will reach subscribers the latter part of August.

REV. WALLACE I. WOODIN, of Andover, Connecticut, died on April 15, after an illness of only four days. For eighteen years Mr. Woodin was General Secretary of the Connecticut Council of Religious Education. In 1930, he left the work of the Council, was ordained, and became pastor of the Congregational Church of Andover, which church he was serving at the time of his death. Mr. Woodin was an efficient and faithful leader whose work and influence will continue.

TO bridge the widening gap between completion of school and employment, the National Conference on Youth Problems, called by United States Commissioner of Education, recommended in a final report that "There should be created promptly a Continuing Commission on Youth Problems to find, suggest, and support solutions of the various problems of youth." It was urged that this Commission be appointed by the Commissioner of Education, that at least one-third of the membership be made up of young persons under thirty years of age, and that it should have the services of a full-time secretary in the Federal Office of Education. "For," says the report, "a hopeless, despairing generation of youth is a threat to sound national development. The welfare of youth deserves a place in all plans of social reconstruction."

A copy of the complete recommendations, which include many suggestions for meeting the difficulties of young men and women who are both out of school and out of work, may be secured, free of charge, from the Federal Office of Education, Department of the Interior, Washington, D. C.

ON May 23, there was organized, at the University of Wisconsin, a society for the "perpetuation and furtherance of the ideals of religious and racial tolerance" known as the Koinos, meaning "in common." The society is composed of Protestant, Catholic, and Jewish students and it is the purpose of the group to form chapters in colleges and universities throughout the country. Rev. George L. Collins, university pastor, is adviser to the society.

THE following persons joined A Fellowship of Christian Workers between April 20 and June 8, 1934. Information concerning the Fellowship and an application blank may be secured from your state council, your denominational board, or the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

Mrs. Percival E. Dixon, Waterbury, Conn.
Mrs. Arthur Bjorklund, Winchester, Idaho.
Timothy B. Echols, Evanston, Ill.
Margaret A. Tiemann, Evansville, Ind.
Dorothy O'Dell, Louisville, Ky.
Mrs. R. L. Davidson, Jr., Columbia, Mo.
Mrs. M. D. Jett, Columbia, Mo.
Howard B. Lang, Columbia, Mo.
Minnie B. Trimble, Columbia, Mo.
Helen Wilson, Columbia, Mo.
Florence E. Williams, Maplewood, N. J.
M. Elizabeth Hudson, New York, N. Y.
Clyde W. Meadows, Chambersburg, Pa.
Ethel M. Olver, Trucksville, Pa.
Mrs. Ed. Wilcox, Wilkes-Barre, Pa.
Edith Williams, Ashley, Pa.
Mary McCallum, Salina, Utah.
Mary Sherburne Warren, North Pomfret, Vt.
E. B. Crary, Aberdeen, Wash.
Glenn W. Stewart, Barboursville, W. Va.

Why Not a Tournament of Plays

(Continued from page 17)

Rehearsals are not permitted on the stage where the tournament is to be held.

Values Accruing from a Tournament

Someone has said that life is made up of appreciations and it is here that one of the greatest values accrues from the use of drama in the educational program of the church. The development of an appreciation of that which lies beyond the horizons of their own limited experiences, through living subjectively the characters they are called upon to portray, is noticeable in the lives of those who participate in a dramatic program.

The cooperative endeavor of a dramatic project plays an important part in the value of the work. Perhaps no other group undertaking demands such a high degree of cooperation as does drama.

In endeavoring to project the personalities they are portraying across the footlights in such a manner as to lay hold upon an audience, the players learn the essential difference between experiencing a thing subjectively and communicating that experience to others.

Good sportsmanship is not the least of the lessons learned in a tournament endeavor. The entrants know that only a very small percentage will reach regional or sectional finals, and that even a smaller number will survive to the final festival; they know that the evaluations of the judges will be impartial and critical. Thus their motive in entering must needs be of the highest.

Although tournament technic has not yet been perfected, the positive, constructive values far outweigh the weaknesses if the proper motive for entering is kept uppermost.

A Suggested List of Plays

And He Came to His Father. By Erna Kruckmeyer. Samuel French. Price, 35 cents. No royalty.

Ba Thane. By Edna A. Baldwin. Student Volunteer Movement. Price, 25 cents. No royalty.

Bishop's Candlesticks, The. By Norman McKinnel. Samuel French. Price, 30 cents. Royalty, $5.00.

Blue Teapot, The. By Jean Lee Latham. Dramatic. Price, 35 cents. Royalty: $10.00 when admission is charged; $5 00 when it is not.

Boy Who Discovered Easter, The. By Elizabeth McFadden. Samuel French. Price, 35 cents. Royalty: $10.00 when admission is charged; $5.00 when it is not.

Bread. By Fred Eastman. Samuel French. Price, 30 cents. Royalty, $5.00.

Burnt Offering. By Mary P. Hamlin. Samuel French. Price, 35 cents. Royalty, $5.00.

China Pig, The. By Evelyn Emig. Little, Brown. Price, in *A Treasury of Plays for Women*, $3.00. Royalty, consult publisher.

Coming of Christ, The. By John Masefield. Macmillan. Price, $1.50. Royalty, consult publisher.

Conflict, The. By Clarice Vallette McCauley. Remington. Royalty, consult publisher.

Daily Bread. By Mary Reely. Walter Baker. Price, in *Three One-Act Plays*, $1.00. Royalty, consult publisher.

Dust of the Road. By Kenneth Sawyer Goodman. Walter Baker. Price, 50 cents. Royalty: $10.00 when admission is charged; $5.00 when it is not.

El Christo. By Margaret Larkin. Samuel French. Price 50 cents. Royalty, $10.00.

Everyman. Anonymous. Samuel French. Price, 35 cents. No royalty.

Finders-Keepers. By George Kelly. Appleton. Price, 50 cents. Royalty, consult publisher.

Finger of God, The. By Percival Wilde. Baker. Price, 35 cents. Royalty, consult publisher.

Fixin's. By Erma and Paul Green. Henry Holt. Price, *In Carolina Folk Plays*—second series, $2.00. Royalty, consult publisher.

Gift, The. By Marie A. Foley. Samuel French. Price, 35 cents. No royalty.

Great Choice, The. By Fred Eastman. Samuel French. Price, 35 cents. Royalty, $5.00.

He Came Seeing. By Mary P. Hamlin. Samuel French. Price, 35 cents. Royalty: $10.00 when admission is charged; $5.00 when it is not.

Hero Worship. By Hargis. Samuel French. Price, 50 cents. Royalty, $10.00.

Hour Glass, The. By William Butler Yeats. Macmillan. Price, in *Plays in Prose and Verse*, $2.50. Royalty, consult publisher.

How the Great Guest Came. By Lionel Adams. Samuel French. Price, 50 cents. Royalty: $10.00 when admission is charged; $5.00 when it is not.

Jephthah's Daughter. By Elma Ehrlich Levinger. Samuel French. Price, 35 cents. No royalty.

Judge Lynch. By Rogers. Samuel French. Price, 50 cents. Royalty, $10.00.

Laid Off. By Pinski. Samuel French. Price, $3.00. Royalty, $5.00.

Lean Years, The. By Mary Reely. Walter Baker. Price, in *Three One-Act Plays*, $1 00. Royalty, consult publisher.

Little Father of the Wilderness, The. By Austin Strong and Lloyd Osbourne. Samuel French. Price, 50 cents. Royalty, $10.00.

Lonesomelike. By Harold Brighouse. Walter Baker. Price, 50 cents. Royalty, $5.00.

Long Christmas Dinner, The. By Thornton Wilder. Samuel French. Price, in volume with 5 other plays, $2.50. Royalty, $10.00.

Lord's Prayer, The. By Francois Coppee. Walter Baker. Price, 35 cents. Royalty, $3.00.

Mansions. By Hildegarde Flanner. Appleton. Price, 50 cents. Royalty, consult publisher.

Mark of the Master, The. By Robert C. Kemper. Powell and White. Price, 30 cents. Royalty, consult publisher.

Money. By Michael Gold. Samuel French. Price, in *The American Scene*, $5.00. Royalty, consult publisher.

Our Lean Years. By Fred Eastman. Samuel French. Price, 35 cents. Royalty, $5.00.

Pawns. By Percival Wilde. Walter Baker. Price, 35 cents. Royalty, $10.00.

Peace I Give Unto You. By Dorothy Clarke Wilson. Walter Baker. Price, 35 cents. No royalty.

Pilgrim Mother, A. By Helen May Brockett. Pilgrim Press. Price, 50 cents. No royalty.

Pink and Patches. By Margaret Bland. Samuel French. Price, 50 cents. Royalty, $10.00.

Price of Coal, The. By Harold Brighouse. Samuel French. Price, 50 cents. Royalty $5.00.

Return of the Prodigal, The. By Elma Ehrlich Levinger. Pilgrim Press. Price, 50 cents. No royalty.

Saint Claudia (Act I). By Marshall N. Goold. Pilgrim Press. Price, 65 cents. No royalty.

Sign Unto You, A. By Jean Lee Latham. Dramatic. Price, 35 cents. No royalty.

Slave with Two Faces, The. By Mary Carolyn Davies. Samuel French. Price, 35 cents. Royalty, $5.00.

Steeplejack, The. By Katharine Kester. Walter Baker. Price, 35 cents. Royalty, $5.00.

Table Set for Himself, The. By Elene Wilbur. Longmans, Green. Price, 50 cents. Royalty: $10.00 when admission is charged; $5.00 when it is not.

Tenth Man, The. By Levinger. Walter Baker. Price, 35 cents. Royalty, $10.00 when admission is charged; $5.00 when it is not.

Terrible Meek, The. By Charles Rann Kennedy. Harper's. Price, $2.00. Royalty, consult publisher.

Traveling Man, The. By Lady Gregory. Samuel French. Price, 50 cents. Royalty, $5.00.

Undercurrent, The. By Ehlert. Samuel French. Price, $1.00. Royalty, $10.00.

Violet under the Snow, The. By Dennis Clough. The Players. Royalty, $5.00.

What Men Live By. From the story by Tolstoi, adapted by Virginia Church. Walter Baker. Price, 35 cents. Royalty, $10.00.

What Never Dies. By Wilde. Walter Baker. Price, 35 cents. Royalty, $10.00.

Where Love Is. By B. Iden Payne. Walter Baker. Price, 35 cents. Royalty, $5.00.

Publishers

D. Appleton-Century Co., 35 West 32nd St., New York, N. Y.
Walter H. Baker Co., 178 Tremont St., Boston, Mass.
Dramatic Publishing Co., 542 S. Dearborn St., Chicago, Ill.
Samuel French, 25 West 45th St., New York, N. Y.
Harper and Brothers, 49 East 33rd St., New York, N. Y.
Henry Holt and Co., One Park Ave., New York, N. Y.
Little, Brown and Co., 34 Beacon St., Boston, Mass.
Longmans, Green and Co., 55 Fifth Ave., New York, N. Y.
Macmillan Co., 60 Fifth Ave., New York, N. Y.
Pilgrim Press, 14 Beacon St., Boston, Mass.
The Players, Gramercy Park, New York, N. Y.
Powell and White, 528 Walnut St., Cincinnati, Ohio.
Norman Remington Co., 347 N. Charles St., Baltimore, Md.
Student Volunteer Movement, 254 Fourth Ave., New York, N. Y.

Any good book having to do with the physical and spiritual nurture of childhood should be given thoughtful consideration by all workers in the field of religion. For this reason we recommend for special study this month "Children of the New Day" by Katherine Glover and Evelyn Dewey.

Children of the New Day. By Katherine Glover and Evelyn Dewey. New York, D. Appleton-Century Company, 1934. 332 p. Price $2.25.

Into one compact volume of three hundred pages has been brought together a summary of the scores of reports, research studies, addresses, and books which contained the data used as the basis of discussion in the White House Conference on Child Health and Protection. This material, representing the most complete investigation into the nature and needs of children ever made, has been relatively inaccessible to the rank and file of parents and teachers because it has been in so many different publications. This book makes available a summary of the total findings.

But to call the book a summary is to do it an injustice. A summary sounds heavy and uninteresting. This book, on the contrary, is written in a very direct, almost conversational style, which makes it entertaining reading. At the same time, one is impressed with a sense of the accuracy, the background of research and careful interpretation, the fundamental soundness of the material. It is not "popular" in the fashion of many of the books in child study which deal quite carelessly with facts; but it should prove popular in the sense of meeting a need of a large number of thoughtful parents and teachers.

There is given, as a sort of introduction, a graphic description of the racial, economic, and social background of the present-day American child. This is followed by a very carefully written chapter on growth—its meaning and its forms. Physical, mental, and emotional development are analyzed, and food and habit making are given adequate and intelligent treatment. One is pleased to note the fair evaluation of various measuring schemes for testing physical, mental, and emotional growth; the recognition of the usefulness of such instruments; and the sounding of a caution against too complete dependence upon them. The discussion of the development of the child's emotional life is wholesome and challenges adults to a larger measure of self-control and poise of spirit in dealing with children. There is recognition of the need of the child for a sense of security and affection, on the one hand, and for opportunity to venture forth in undertakings of his own, on the other.

The changes in social institutions which a child of today must meet and changes in the home and in the community are indicated clearly, but there is a note of optimism sounded in the expression of the thought that change does not necessarily mean deterioration. It does mean that children must be prepared for change by parents who are, themselves, not adjusted to the change.

The school with its evolving emphasis upon creative activity is given thoughtful consideration. The children who become social rebels are interpreted to the reader against a background of social and hereditary factors which suggest an intelligent dealing with the problem.

The last chapter, "Children of Tomorrow," is a moving picture of the need for spiritual nurture for the children who must live in a new world. "They are here among us, if we have eyes to see, these builders of a new kind of world. If we could be simple enough they would show us the way. They are those of whom it was said, 'and greater things than these shall ye do'; who will bring order out of confusion and beauty out of chaos."

Although the book gives no detailed suggestions regarding religious nurture, outlines no program for the churches, it is shot through with implications for religious nurture. Quite explicitly it states: "There are many signs to indicate that America is ready to bear a new civilization, that Kingdom of God on earth for which it was discovered. We cannot expect that it will come quickly. We must brace ourselves for and be patient with the transitional and experimental for a time. But, since we have the practical question of preparing children to live in the midst of these experiments, we need to consider in what direction they will move." The realization that man does not live unto himself alone, and the need for "a genuine and powerful spiritual motivation" are set forth as items of first importance for adults who would guide children in their preparation for the New Day.

—M. A. J.

The Resurrection of the Dead. By Karl Barth. New York, Fleming H. Revell Company, 1933. 213 p. Price $1.50.

Although this is not by any means the best contribution from the pen of Karl Barth, it does give some real insight into his method of biblical interpretation; his view of revelation; his conception of the Kingdom of God; and his interpretation of the Pauline Gospel. There is a richness in this treatment which makes its reading very worth while, though the reader may be in fundamental disagreement with the underlying assumptions.

This book is timely, not only because it is from a great modern theologian, but because it presents a theme which needs new interpretation in our program of religious education. Although the writer may not do it to the satisfaction of all religious educators, his contribution is nevertheless significant and important.

—R. A. B.

And the Life Everlasting. By John Baillie. New York, Charles Scribner's Sons, 1933. 350 p. Price $2.50.

This book by Dr. John Baillie contains most of the material that was presented to Colgate-Rochester Divinity School as the Ayer Lectureship. There is a simple logic and a freshness of approach running through the entire book which makes it not only pleasurable reading, but highly stimulating. Although the basic assumptions underlying the treatise are fundamentally different from those of Karl Barth in his book *The Resurrection of the Dead*, there are many points at which both authors strike a common cord. Religious education workers need to read a book like this. There is in it a splendid survey of the history of Christian thought in the field of immortality and a scholarly evaluation of the different points of view. The author also gives a clear statement of his own points of view.

—R. A. B.

Child Guidance Clinics. A Quarter Century of Development. By George S. Stevenson and Geddes Smith. New York, The Commonwealth Fund, 1934. 186 p. Price $1.50.

During the twenty-five years since the first child guidance clinic was organized, there has been remarkable progress made in the understanding of childhood difficulties. This progress is reflected in the growth of the child guidance clinics which now number more than two hundred. A description of the purpose of the clinic as contained in the opening chapter of the book gives a terse statement of the scope of its work. "The child guidance clinic is an attempt to marshal the resources of the community in behalf of children who are in distress because of unsatisfied inner needs, or who are seriously at outs with their environment—children whose development is thrown out of balance by difficulties which reveal themselves in unhealthy traits, unacceptable behavior, or inability to cope with social and scholastic expectations. Its service is rendered through the direct study and treatment of selected children by a team consisting of a psychiatrist, a psychologist, and psychiatric social workers, and also through focusing the attention of physicians, teachers, social workers, and parents on what is commonly called the mental hygiene approach to problems of child behavior."

A history of the development of the movement, and of the types of clinics which have proved most helpful is followed by a detailed description of the present set-up, the approach to the case, the selection of children to be treated, the procedures used, the work of the staff, and the educational service rendered by the clinic to the community at large and to parents and teachers in particular. The last chapter discusses the present trends in the movement and the possibilities which lie in its development.

The book will be of great interest to many parents and leaders of children because of its general information; and will prove a very valuable reference book for churches and professional workers in religious education. It ought also to stimulate the organization of clinics in many centers which need them, and suggest procedures in getting started which will be economical of time and money.

—M. A. J.

The Companionships of Preschool Children. By Elizabeth Pleger Hagman. "University of Iowa Studies in Child Welfare," Vol. VII, No. 4. Published by the University, Iowa City, 1933. 69 p.

A study of the companionship of preschool children in terms of functional relationships. Important factors making for closer companionship include social stimuli, amount of social reaction, emotional response, and previous non-school association. The more familiar landmarks of companionship, such as chronological age, mental age, I. Q., weight, and height, were not related to companionship. The study was made at the Iowa Child Welfare Research Station.

Researches in Parent Education I. By Katherine Wood Hattendorf and others. "University of Iowa Studies in Child Welfare," Vol. VI. Published by the University, Iowa City, 1932. 288 p.

A monograph including six research studies in the field of parent education. They answer such questions as these: What should be taught parents? What methods of teach-

ing are effective? What are the effects of systematic education on parents' attitudes and practices? A report from the Iowa Child Welfare Research Station.

The Anti-Saloon League Year Book, 1932-33. Compiled and edited by Ernest Hurst Cherrington. Westerville, Ohio, The Anti-Saloon League of America. 223p. Price: paper, 75 cents; cloth, $1.15.

The official handbook of the Anti-Saloon League of America. Reprints various official documents and statistics relating to the prohibition crisis and the repeal of the eighteenth amendment; contributions by various writers on the effects of prohibition; roster of the Anti-Saloon League and its affiliated groups; bibliography on the alcohol question.

The Life of Our Lord. By Charles Dickens. Written for his children during the years 1846 to 1849. New York, Simon and Schuster, 1934. 128 p. Price $1.75.

A literary sensation of the year, which gives evidence of the power which Dickens' name still has over the reading public. Originally withheld from publication by his own request, it has now been released through the action of the heirs upon the death of his last remaining child, Sir Henry Dickens.

The book is a narrative of the principal events in the life of Jesus, not always accurate in details, with main emphasis upon the miracles and parables rather than an interpretation of his ministry. Interesting chiefly because of its author and the circumstances of its publication; not a valuable addition to religious literature.

—F. T.

Prayers For Services. Compiled and edited by Morgan Phelps Noyes. New York, Charles Scribner's Sons, 1934. 297 p. Price $2.50.

A manual for leaders of worship, including calls to worship, confessions, petitions, invocations, thanksgivings, intercessions, and prayers for many special days and occasions throughout the church year.

Nature Chats. By John Harvey Furbay. Lancaster, Pa., The Science Press Printing Company, 1934. 255 p. Price, $1.75.

This book contains fifty-two nature essays, one for each week of the year, as well as an extensive appendix with outlines and suggestions for practical nature study during each season. It would be a helpful guide for teachers, students, ministers, Scout leaders, and all who wish to know the out-of-doors.

World Tides in the Far East. By Basil Mathews. New York, Friendship Press, 1934. 184 p. Price: cloth, $1.00; paper, 60 cents.

Those who wish to study the Far Eastern situation will find in this book a real guide. It consists of an analysis by a world traveler and student of the surging tides that threaten to engulf the people of China and Japan, and to endanger the peace of the world through the influence of Communism, Nationalism, and Mechanism.

Happy Health Stories. By Mildred H. Comfort. Chicago, Beckley-Cardy Co., 1934. 160 p. Price 70 cents.

The purpose of these stories is to show the relation of the balanced diet and general health practices to growth, physical vigor, and mental development. They are especially adapted for children of fourth-grade age.

And So He Made Mothers. By Margaret T. Applegarth. New York, Richard R. Smith, Inc., 1931. 248 p. Price $1.50.

A valuable source book for use in connection with special emphases on the home and mother.

Triumphant Service Songs. An All-Purpose Book Prepared to Meet the Requirements of Every Department of Church Work. Compiled by Homer A. Rodeheaver, George W. Sanville, Yumbert P. Rodeheaver, and Joseph N. Rodeheaver. Chicago, The Rodeheaver Company, 1934. Price: cloth, single copies postpaid, 50 cents; per 100 not postpaid, $40.00; paper, single copies postpaid, 35 cents; per 100 not postpaid, $25.00.

The New Crisis In The Far East. By Stanley High. New York, Fleming H. Revell Co., 1932. 128 p. Price $1.00.

The Pageant of Chinese History. From 3000 B. C. to the founding of the Republic. By Elizabeth Seeger. New York, Longmans, Green and Co., 1934. 386 p. Price $3.00.

Rainbow Bridge. By Florence Crannell Means. New York, Friendship Press, 1934. 152 p. Price: cloth, $1.50; paper, 75 cents.

Orientals In American Life. By Albert W. Palmer. New York, Friendship Press, 1934. 212 p. Price: cloth, $1.00; paper, 60 cents.

THE CHRISTIAN HOME

is the special emphasis for 1934-1935

In this connection we suggest the use of To-Day for family worship. This pocket-size monthly guide to daily devotions costs $1.00 for two years or 60 cents a year. Address

THE WESTMINSTER PRESS

916-J Witherspoon Building, Philadelphia

The Whirlwind

(Continued from page 23)

JANET: Worth. Janet Worth.

CLARE: Of course. You were Betty Worth's sister. Only you seemed like a child then. I can remember you wearing pigtails.

JANET: I was a freshman when you were a senior. I suppose I did look like a child, —but—I was old for my age.

CLARE *(with a perfunctory interest):* And now you're a trained nurse. Let's see. Didn't you used to live over across the railroad tracks?

JANET *(regarding her steadily):* Yes. In the little yellow house next to the Lawrences'. Don't you remember? That's why you started taking up with my sister Betty that spring you were both seniors. You thought it would be a good way to get acquainted with Neil Lawrence.

CLARE *(a little more interested for the moment):* Did I? How funny for you to notice and remember! I suppose I was an awful little snob. I still am. Henry thinks I'm awfully undemocratic because I won't let Jean play with some poor children—*(She breaks off suddenly as the realization comes to her that Jean may never play with any children, rich or poor, again. After a moment, chokingly)* Do you suppose she'll cry when—when she's coming out from under the ether?

JANET *(sympathetically):* Perhaps—a little. Most children do, without realizing what they are doing. It won't be because she's suffering any.

CLARE: No. I want her to cry. I wish she would. I'd know then—*(Clenching her hands nervously.)* Everything's so terribly quiet! *(She gets up and goes to the door, where she stands a moment listening, then returns to the chair and sits down. She has control of herself now, and her voice is more natural.)* Talk to me—won't you? Time doesn't seem so long when you're talking. Tell me about Neil. I'd almost forgotten about him until tonight. And I really did know him rather well once. I even let him take me to the senior prom.

JANET *(slowly):* I know. You made a bet that you'd go with him if he'd be a good sport and drink a cocktail.

CLARE: That was a silly thing to do. But Neil was an awful prude.

JANET: Unfortunately it was more than silly.

CLARE: Why—what do you mean?

JANET: Maybe you didn't know that Neil Lawrence's father used to be—a drunkard.

CLARE *(startled for the moment out of her preoccupation):* A—a drunkard? He did?

JANET: That's why his mother brought him up the way she did, to be what you called straight-laced and prudish. She made him promise, almost the first words he said, never to touch the stuff. She was afraid of it.

CLARE: You mean—

JANET: It's the usual story. Once he started, he just wasn't able to stop. He's been fighting it for years, but—it's hard to fight alone.

CLARE *(frightened a little but attempting to treat the matter lightly):* Alone? How can you say that—with you to help him? *(As* JANET *hesitates)* Oh—you've made it perfectly plain. Don't you suppose I understand that you're in love with him?

JANET *(steadily):* You're mistaken, Mrs. Preston. Neil Lawrence doesn't care anything about me. You're the only one that's ever really counted. He's always sort of worshiped you—or, if not you, at least the memories he has of you.

CLARE *(a little intrigued by the idea):* You really think so?

JANET: I don't think so. I know so.

CLARE *(trying to make her voice sound light):* You're a queer child. I believe you really think I'm to blame for all Neil Lawrence's sins and shortcomings—just because once—*(She moves restlessly.)* Good heavens! Aren't they nearly through in there? It seems as if it's been endless ages.

JANET: It always seems longer than it is. They should be getting through pretty soon.

(CLARE *gets up and moves toward the door, where she stands, taut and still, listening. There is a long silence.)*

CLARE *(returning):* Where in the world has Henry gone? I can't hear a sound—

JANET: Shall I go and see?

CLARE *(sitting down again):* No. Don't bother. *(She leans her head on her hand, and there is another long silence, this time broken by the sound of a clock somewhere in the hospital striking twelve. At the first stroke* CLARE *starts up, then sinks back into the same position as before.)*

JANET *(after the last stroke has died away):* There! It's just twelve.

CLARE *(shivering):* Midnight! It always sounds—weird, somehow, to hear a clock strike twelve, like—like a day dying.

JANET: Why not think of it as another day coming?

CLARE: Go ahead and talk some more. Tell me about Betty. What is she doing now?

JANET: She is married, very happily. Her husband owns a little garage over near Easton. They have four children, a little boy—

(Suddenly she stops, conscious that the door of the operating room has opened, and stands listening, every muscle of her body taut.)

CLARE: Four children! However does she—*(Suddenly sitting up.)* Isn't that—isn't that—ether—I smell?

(They both listen intently, but there is no sound. The silence is fraught with something unnatural and sinister.)

CLARE *(frightened):* What—makes it—so—quiet? It—it's like a tomb! *(Hysterically, jumping up and starting for the door.)* Jean—where is she? I've got to go to her!

JANET *(quietly stepping between her and the door):* I think you'd better stay here with me, Mrs. Preston.

(HENRY PRESTON *appears in door, right. He looks stunned.)*

CLARE *(sharply):* Henry! Tell me—tell me this minute! What—is it?

HENRY *(in a strained voice):* Clare—my dear girl—

CLARE *(hysterically):* I know. I know. You don't have to tell me. Let me go! Don't touch me, I tell you! Let me go!

(She wrenches past them both and goes out, right, HENRY *following.* JANET *comes slowly back into the room, sits down at the desk, and buries her head in her arms.)*

JANET *(half audibly):* Oh—Neil—Neil—

(After a long pause NEIL *enters, right. He looks haggard and tired, and the life seems to have gone completely out of him.)*

NEIL *(hoarsely):* Janet!

(She jumps up quickly and, seeing the look on his face, utters a little cry of sympathy and runs toward him. Moving mechanically he lets her lead him to the chair in front of the desk. He slumps down into it.)

JANET: Neil—Neil! You mustn't.

NEIL *(his voice hardly above a whisper, the words coming in short snatches):* I—killed her, Janet. I killed—Clare's child. I—I'm a murderer.

JANET *(comfortingly, as to a child):* Hush! You mustn't talk so. You tried to save her, Neil. You did your best.

NEIL *(disregarding her, in the same low voice):* I—killed her, Janet. My hand wasn't—steady. Just when the—moment came—my fingers slipped—

(CLARE *comes in, right. She is in a state approaching hysteria.)*

CLARE *(in a high, unnatural voice):* You killed her, Neil Lawrence! You killed my baby! She was the only thing I cared about in the whole world, and you've taken her away from me! You—you told me it would be all right, and it wasn't! You're a murderer, Neil Lawrence, you're a murderer, and I hate you! I hate you—hate you—hate you—

JANET *(very sternly):* Stop!

(There is such a commanding ring in JANET'S *voice that* CLARE'S *shrill voice dies to a whimper, and she sinks down in the chair, right.* NEIL'S *head has fallen forward on his arms.* JANET *stands beside his chair, straight and purposeful.)*

JANET *(in a low, firm voice):* Listen to me, Clare Preston. You're suffering terribly, and I'm sorry. I'd give anything to be able to give Jean back to you, but I can't, and I'm not going to stand here and let you call Neil Lawrence a murderer. Do you know why Neil Lawrence's hand was unsteady at the crucial moment that decided between life and death? It was because of what you yourself did that night of the senior prom all those years ago. You made toys of the wholesome, sacred things of life, just as you made a toy of Neil Lawrence's love, and now life is paying you back. You sowed to the wind, and now you're reaping the whirlwind—strangely enough, for it's usually somebody else in this world that has to do the reaping. I—I'm sorry, Clare. I didn't mean to say all that when I started, only—I couldn't let you say those things about Neil—

(CLARE *has sat like a stone during this last speech, staring at* JANET *as if she possessed some strange fascination. All her hysteria seems suddenly to have disappeared. Now she sinks back in the chair, the strength for the moment completely gone out of her. She begins to cry softly.* HENRY PRESTON *enters. He is bearing his grief stoically, though his face looks old and gray. He goes to* CLARE'S *side and, after looking down at here for a moment, places his hand clumsily on her shoulder.)*

HENRY: Clare—my dear, I've found a car. I'm going to take you home.

(CLARE *lets him help her to her feet and she stands for a moment leaning against him.)*

CLARE *(faintly):* Yes—home. I—I'm so terribly—tired—

JANET *(coming to her and speaking with a genuine sympathy):* If there were only something we could do—

(CLARE *lets* HENRY *lead her to the door. Just at the exit she pushes* HENRY *a little ahead of her and turns back.)*

CLARE *(in a low, tired voice):* Goodby, Neil Lawrence. I guess all there is left—for us now—is to—forgive each other.

(She goes out with HENRY. NEIL'S *head remains on his arms.* JANET *goes and sits on the edge of the desk beside him and, after watching him a moment with sympathy in her eyes, reaches out a timid hand and strokes his hair.)*

JANET *(softly):* Neil—

NEIL *(without raising his head):* I've been—such a fool, Janet—such a miserable, empty-headed fool! *(She makes no reply, only continues to stroke his hair. Suddenly he reaches up and, taking her hand, presses it with a sort of reverence to his lips.)* I didn't even know there was—anybody who could care—the way you do. Janet—help me! What shall I do?

JANET *(simply):* You'll be a man, of course. You couldn't be anything else, Neil—now. And you'll fight—and win. Not for my sake nor for hers—but for the sake of the man God meant you to be. We'll fight together.

NEIL *(his face lifting with a hope upon it which gradually becomes triumphant confidence):* Together—Janet?

JANET: Of course. And, please God, we'll win. Neil, too—together.

NEIL *(softly, like an echo):* Please God—

CURTAIN

Suppose this Child were your own!

You'd insist on True-to-the-Bible Christ-centered Sunday-school Lessons

You wouldn't dare be satisfied with anything less—because it is vital that the teaching of the Sunday school be firmly rooted in the Bible, to give the Primary student a deep, abiding faith in God, and a desire to follow Christ as his personal Saviour.

This can be realized through the use of Standard Christ-centered, True-to-the-Bible lessons, built squarely on the Bible as the revealed Word of God.

Use Standard lessons in your Sunday-school work—give to your class what you demand for your own child. Know the joy of accomplishment; watch the growing interest of your class, their eagerness to hear more as the beauties of the lessons are unfolded to them.

FREE PROSPECTUS

will be sent on request. Contains specimen lessons for the Primary department, and samples of supporting materials. Write today.

Do you want to be a better teacher? Send 35c. for your copy of "New Training for Service." Just off the press. 128 pages. You can not afford to be without it.

THE STANDARD PUBLISHING CO.

Eighth and Cutter Streets **Dept. W-7** **Cincinnati, Ohio**

Index, Volume X

September, 1933—July, 1934

A

Month Page

Acheson, Edna L. What Have Children Learned? ..... Sept. 23
Activity in Adult Education. G. L. Schaller.. Oct. 20
Administration and Supervision
Certain Church Re-Thinks Its Program, A .. Sept. 13
Certain Church Re-Thinks Its Program, A .. Oct. 15
Certain Church Re-Thinks Its Program, A ... Nov. 11
Christmas Values. Margueritte Harmon Bro.. Nov. 6
Extending the Church School Session. Irene Rockenbach ..... May 16
Helping Individual Leaders. Frank M. McKibben ..... Dec. 8
Home and School Working Together. Alma McKibben ..... Oct. 12
Leadership Requirements in the Church. J. Fisher Simpson ..... Oct. 9
Leadership Plus Counseling. Lois M. Kugler Jan. 14
Lenten Program of a Church, The. Oscar W. Low ..... Feb. 9
Now Billy Goes to Sunday School. Paul H. and Betty Clark ..... June 11
Now We Did It This Way. Cecile Houghton Stury ..... Dec. 21
Nursery School and the Church, The. William E. Kroll ..... Mar. 15
"One-Track" Churches. Philip C. Jones .. Apr. 8
Pastor as a Counselor for the Church School, The. C. Wesley Israel ..... Sept. 8
Planning the Workers' Conference. Delos James ..... Oct. 7
Planning the Year's Program. M. W. Brabham ..... Sept. 11
Preparing for Graduation (An Interview) ... May 9
Problem in Supervision, A. Carl D. Scheibe Jan. 22
Securing and Training Leaders. B. Strout Stevens ..... Mar. 9
Selecting and Using Lesson Materials. Sarah E. Green ..... July 7
Story of a One-Room Church, The (I. What We Once Were—and What We Did). Marie Newman ..... Feb. 16
Story of a One-Room Church, The (II. The Children's Program). Marie Newman .... Mar. 16
Story of a One-Room Church, The (III. The Young People's Program). Marie Newman Apr. 21
Three Ministers. Forrest L. Knapp ..... Jan. 13
Unified Financial Plan, A. I. O. Royse .... Mar. 13
Visitors: Interruptions or Teaching Opportunities? Hazel A. Lewis ..... Oct. 19
When Martin Joins the Church. C. Melville Wright ..... Jan. 7
Adult Education in a Rural Church. Miles S. Reifsnyder ..... June 21
Adult Religious Education. Bernard Coggan... Jan. 20
Adult Work (See also *Home and Parent Education*)
Activity in Adult Education. G. L. Schaller. Oct. 20
Adult Education in a Rural Church. Miles S. Reifsnyder ..... June 21
Adult Religious Education. Bernard Coggan Jan. 20
How I Would Teach a Course..... July 14
Kingdom of God in the Teaching of Jesus, The. Harvie Branscomb ..... Dec. 10
Project in Adult Education for Men, A. Victor F. Scalise ..... June 23
Young Adults and Their Concept of God. George Gleason ..... Apr. 18
Adventure in Parent Education, An. Earl S. Rudisill ..... Jan. 17
Adventure in Youth Evangelism, An. Raymond M. Veh ..... June 20
Aims of Spiritual Living—Attaining Power. George Dahl ..... Dec. 5
Aims of Spiritual Living—Consciousness of Pardon. George Dahl ..... Sept. 7
Aims of Spiritual Living—Seeking a Presence. George Dahl ..... Oct. 6
Aims of Spiritual Living—Seeking Peace. George Dahl ..... Nov. 5
Anthony Pew Writes a Letter to His Secretary. O. G. Herbrecht ..... Sept. 21
Art of Choral Speech, The. Nancy Longenecker ..... May 19
At the Edge of the Wilderness. A Pioneer Missionary ..... Apr. 13

B

Bates, Esther Willard. A Five-Fold Order of Worship ..... June 25
Blackburn, Laurence H. A Christ-Centered Achievement Program ..... June 15
Boddy, William H. The Cross and Social Reconstruction ..... Apr. 6
Boddy, William H. Devotion to the Kingdom ..... Jan. 5
Boddy, William H. The Immortal Hope..... Mar. 5
Boddy, William H. The Ministry of Suffering. Feb. 6
Boman, Grace. A Children's Thanksgiving Service ..... Nov. 10
Brabham, M. W. Planning the Year's Program ..... Sept. 11
Branscomb, Harvie. The Kingdom of God in the Teaching of Jesus ..... Dec. 10

Month Page

Bro, Margueritte Harmon. Christmas Values... Nov. 6
Brooks, Annie Sills. The Road to Bethlehem.. Dec. 6
Burkhart, Roy A. Christian Youth Building a New World ..... May 15

C

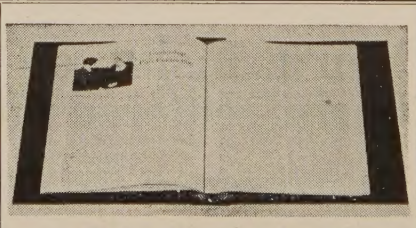
Call of Summer, The ..... Apr. 23
Campbell, Oscar P. Some Personal Reflections of Pastors ..... Feb. 13
Certain Church Re-Thinks Its Program, A.... Sept. 13
Certain Church Re-Thinks Its Program, A..... Oct. 15
Certain Church Re-Thinks Its Program, A..... Nov. 11
Child and His Bible, The. Jessie Dell Crawford ..... May 10
Child Life and the Religion of Jesus. Wilhelmina Stooker ..... Jan. 16
Children and Suffering. Mary Alice Jones..... Feb. 11
Children's Thanksgiving Service, A. Grace Boman ..... Nov. 10
Children's Work
Child and His Bible, The. Jessie Dell Crawford ..... May 10
Child Life and the Religion of Jesus. Wilhelmina Stooker ..... Jan. 16
Children and Suffering. Mary Alice Jones... Feb. 11
Children's Thanksgiving Service, A. Grace Boman ..... Nov. 10
Extending the Church School Session. Irene Rockenbach ..... May 16
For the Primary Teacher. Cecile Cox Offill.. Apr. 14
Gifts, The (Dramatization). Richard P. Martin ..... Dec. 22
Home and School Working Together. Alma McKibben ..... Oct. 12
How I Would Teach a Course..... July 14
January in the Beginners' Department. Lena Weisenfelder ..... Dec. 26
Leading Children to Love the Church. John R. Scotford ..... Mar. 6
Making Jesus Real to Children. Ruth Shriver ..... Dec. 14
Now Billy Goes to Sunday School. Paul H. and Betty Clark ..... June 11
Now We Did It This Way. Cecile Houghton Stury ..... Dec. 21
Nursery School and the Church, The. William E. Kroll ..... Mar. 15
Seeing Is Believing. Cecile Cox Offill..... Dec. 17
Selecting and Using Lesson Materials. Sarah E. Green ..... July 7
Story of a One-Room Church, The (II. The Children's Program). Marie Newman.... Mar. 16
Thanksgiving for Our Time. Hulda Niebuhr.. Nov. 13
Through Nature to God. Rebecca Rice..... Mar. 11
Visitors: Interruptions or Teaching Opportunities? Hazel A. Lewis..... Oct. 19
We Celebrate Palm Sunday. Vera Campbell Darr ..... Mar. 20
What Happens at the Movies? P. R. Hayward ..... May 12
What Have Children Learned? Edna L. Acheson ..... Sept. 23
Christ-Centered Achievement Program, A. Laurence H. Blackburn ..... June 15
Christ in the Life of the Home. Harry C. Munro ..... Feb. 8

Month Page

Christian Education Caravan, The. Richard Hoiland ..... Mar. 18
Christian Youth Building a New World. Roy A. Burkhart ..... May 15
Christmas Bells of Kerin Town, The (Dramatic production). Mary Bennett Harrison ..... Dec. 23
Christmas Values. Margueritte Harmon Bro... Nov. 6
Clark, Paul H. and Betty. Now Billy Goes to Sunday School ..... June 11
Coggan, Bernard. Adult Religious Edu ation.. Jan. 20
Coming of the Christ-Child, The (Dramatic service of worship). Ruth Irwin Rex..... Nov. 23
Cooperative Work
Adventures in Youth Evangelism, An. Raymond M. Veh ..... June 20
Anthony Pew Writes a Letter to His Secretary. O. G. Herbrecht..... Sept. 21
Call of Summer, The ..... Apr. 23
Christ in the Life of the Home. Harry C. Munro ..... Feb. 8
Christian Youth Building a New World. Roy A. Burkhart ..... May 15
Enlisting the Community. O. G. Herbrecht.. July 18
Expanding the Field of Cooperation in Nebraska. John C. White ..... Dec. 19
For the Love of the Work ..... Nov. 18
How a Denomination Is Using the "Increase" Emphasis. C. A. Hauser ..... Sept. 20
"Increase" in Chicago. Louis P. Jensen .... Nov. 15
Instead of Paying Church School Leaders.... July 13
International Council Convention ..... Feb. 5
International Leadership Schools, The ..... May 24
Larger Parishes as Opportunities for Religious Education. Stanley B. Hyde ..... Dec. 12
Life Investments ..... June 19
New Challenges for Old ..... Mar. 19
Quadrennial Convention of the International Council of Religious Education ..... Apr. 5
Religious Educators in Session ..... Apr. 10
State Council Promotes "Increase," A. Otto F. Laegeler ..... Oct. 23
Summer Community Program, A. Kathleen Paschall ..... June 17
What One Community Is Doing about the Movies. Mary Chapin White ..... June 9
Why Not a Tournament of Plays? Nelle C. Wiley ..... July 16
Youth Looks at the Race Problem. John R. Scotford ..... Oct. 11
Crawford, Jessie Dell. The Child and His Bible ..... May 10
Creative Dramatics. Nancy Longenecker ..... Nov. 16
Cross and Social Reconstruction, The. William H. Boddy ..... Apr. 6
Cummings, William George. A Great Bell Ringing (Dramatic production) ..... Mar. 23
Currie, T. K. Religious Education in a Mountain Parish ..... May 13
Cutton, George L. History and Weekday Religious Education ..... Feb. 18

D

Dahl, George. Aims of Spiritual Living—Attaining Power ..... Dec. 5
Dahl, George. Aims of Spiritual Living—Consciousness of Pardon ..... Sept. 7
Dahl, George. Aims of Spiritual Living—Seeking a Presence ..... Oct. 6
Dahl, George. Aims of Spiritual Living—Seeking Peace ..... Nov. 5
Dale, Edgar. What Is a Good Motion Picture.. July 11
Daniels, Mary L. Observing Rally Day ..... Sept. 25
Darr, Vera Campbell. We Celebrate Palm Sunday ..... Mar. 20
Davis, Mary Dabney. Weekday Religious Education on Released Time ..... Nov. 19
Devotion to the Kingdom. William H. Boddy.. Jan. 5
Dewberry, Arthur B. It Can Be Done..... Apr. 16
Dramatics
Christmas Bells of Kerin Town, The (Dramatic production). Mary Bennett Harrison ..... Dec. 23
Coming of the Christ-Child, The (Dramatic service of worship). Ruth Irwin Rex .... Nov. 23
Creative Dramatics. Nancy Longenecker.... Nov. 16
Five-Fold Order of Worship, A. Esther Willard Bates ..... June 25
Gifts, The (Dramatization). Richard P. Martin ..... Dec. 22
Great Bell Ringing, A (Dramatic production). William George Cummings ..... Mar. 23
Observing Rally Day. Mary L. Daniels .... Sept. 25
"Sermons in Stones." Cecile Houghton Stury ..... Oct. 14
Simon the Leper (Dramatic production). Dorothy Clarke Wilson ..... Feb. 21
We Celebrate Palm Sunday (Dramatization). Vera Campbell Darr ..... Mar. 20
"Whirlwind, The" (Dramatic production). Dorothy Clarke Wilson..... July 21
Why Not a Tournament of Plays? Nelle C. Wiley ..... July 16
Worcester Passion Play, The. Shepherd Knapp ..... Oct. 17



A Binder for Your Journals

This is the last issue of Volume X of the *Journal*. Now is an ideal time to purchase one of the attractive, serviceable binders which may be had at such small cost. Back issues may be filed away and yet kept accessible; and a binder for current issues insures their availability in handy, usable form.

Magazines are easily inserted in the binder, pictured above, and the black fabrikoid, stiff back, lettered in gold, makes it a volume which you will be proud to have on your desk or in your library.

Price $1.00

International Council of Religious Education
203 North Wabash Ave., Chicago

E

Month Page

Easterday, Ruth J. A Strategic Time .....May 14
Education for Temperance. DeWitt Wyckoff..June 13
Enlisting the Community. O. G. Herbrecht....July 18
Expanding the Field of Cooperation in Nebraska. John C. White .....Dec. 19
Extending the Church School Session. Irene Rockenbach .....May 16

F

Family Life and the Kingdom of God. James E. Wagner.....July 9
Ferguson, Rowena. Out the Window—and in Again .....Jan. 9
Five-Fold Order of Worship, A. Esther Willard Bates .....June 25
Folks Like Better Films. Virgil E. Foster.....May 20
For the Love of the Work .....Nov. 18
For the Primary Teacher. Cecile Cox Offill...Apr. 14
Foster, Virgil E. Folks Like Better Films....May 20
Frogs and Sunday. Mary Sherburne Warren..Feb. 14

G

Gifts, The (Dramatization). Richard P. Martin .....Dec. 22
Gleason, George. Young Adults and Their Concept of God .....Apr. 18
Great Bell Ringing, A (Dramatic production). William George Cummings .....Mar. 23
Green, Sarah E. Selecting and Using Lesson Materials .....July 7

H

Harrison, Mary Bennett. The Christmas Bells of Kerin Town (Dramatic production) .....Dec. 23
Hauser, C. A. How a Denomination Is Using the "Increase" Emphasis .....Sept. 20
Hayward, P. R. Reaching Youth with Christian Symbols .....Sept. 10
Hayward, P. R. What Happens at the Movies?..May 12
Helping Individual Leaders. Frank M. McKibben .....Dec. 8
Herbrecht, O. G. Anthony Pew Writes a Letter to His Secretary .....Sept. 21
Herbrecht, O. G. Enlisting the Community....July 18
History and Weekday Religious Education. George L. Cutton .....Feb. 18
Hoiland, Richard. The Christian Education Caravan .....Mar. 18
Home and Parent Education
Adventure in Parent Education, An. Earl S. Rudisill .....Jan. 17
Christ in the Life of the Home. Harry C. Munro .....Feb. 8
Enlisting the Community. O. G. Herbrecht..July 18
Family Life and the Kingdom of God. James E. Wagner .....July 9
Frogs and Sunday. Mary Sherburne Warren.Feb. 14
Home and School Working Together. Alma McKibben .....Oct. 12
Making the Most of Sunday. Miriam E. Mason .....Jan. 23
Home and School Working Together. Alma McKibben .....Oct. 12
Hopkins, Robert M. Mexico Courageously Faces a Difficult Situation .....June 22
How a Denomination Is Using the "Increase" Emphasis. C. A. Hauser .....Sept. 20
How I Would Teach a Course.....July 14
Hyde, Stanley B. Larger Parishes as Opportunities for Religious Education .....Dec. 12

I

Immortal Hope, The. William H. Boddy ....Mar. 5
"Increase" in Chicago. Louis P. Jensen....Nov. 15
Installation Service, An. O. R. Warford .....Oct. 25
Instead of Paying Church School Leaders.....July 13
Intermediates, Apples, and the Unemployed. Lillian White .....Sept. 19
International Council Convention .....Feb. 5
International Leadership Schools, The .....May 24
Israel, C. Wesley. The Pastor as a Counselor for the Church School .....Sept. 8
It Can Be Done. Arthur B. Dewberry .....Apr. 16

J

James, Delos. Planning the Workers' Conference .....Oct. 7
January in the Beginners' Department. Lena Weisenfelder .....Dec. 26
Jensen, Louis P. "Increase" in Chicago ....Nov. 15
Jones, Mary Alice. Children and Suffering....Feb. 11
Jones, Philip C. "One-Track" Churches.....Apr. 8

K

Kingdom of God in the Teaching of Jesus, The. Harvie Branscomb .....Dec. 10
Knapp, Forrest L. Three Ministers .....Jan. 13
Knapp, Shepherd. The Worcester Passion Play .....Oct. 17
Kroll, William E. The Nursery School and the Church .....Mar. 15
Kugler, Lois M. Leadership Plus Counseling..Jan. 14

L

Laegeler, Otto F. A State Council Promotes "Increase" .....Oct. 23
Larger Parishes as Opportunities for Religious Education. Stanley B. Hyde .....Dec. 12
Leadership Plus Counseling. Lois M. Kugler..Jan. 14

Month Page

Leadership Requirements in the Church. J. Fisher Simpson .....Oct. 9
Leadership Training
Helping Individual Leaders. Frank M. McKibben .....Dec. 8
Leadership Requirements in the Church. J. Fisher Simpson .....Oct. 9
Religious Education in a Mountain Parish. T. K. Currie .....May 13
Securing and Training Leaders. B. Strout Stevens .....Mar. 9
Teaching Teachers of Temperance. Ernest Thomas .....Jan. 11
Training by Correspondence. Frances C. McLester .....July 19
Why and How We Went to Silver Lake. James S. Wilson .....June 14
"Work for Credit" or "Credit for Work." Erwin L. Shaver .....June 10
Leading Children to Love the Church. John R. Scotford .....Mar. 6
Lenten Program of a Church, The. Oscar W. Low .....Feb. 9
Lewis, Hazel A. Visitors: Interruptions or Teaching Opportunities? .....Oct. 19
Life Investments .....June 19
Light in the Parsonage Window, A. Laura E. Tompkins .....Sept. 17
Longenecker, Nancy. The Art of Choral Speech .....May 19
Longenecker, Nancy. Creative Dramatics .....Nov. 16
Low, Oscar W. The Lenten Program of a Church .....Feb. 9
Luchs, F. E. A Rural Church Camp .....May 21

M

Making Devotional Reading Real. Henry Hallam Tweedy.....July 5
Making Jesus Real to Children. Ruth Shriver.Dec. 14
Making Prayer Real. Henry Hallam Tweedy..May 5
Making the Most of Sunday. Miriam E. Mason .....Jan. 23
Making Worship Real. Henry Hallam Tweedy..June 5
Martin, Richard P. The Gifts (Dramatization).Dec. 22
Mason, Miriam E. Making the Most of Sunday .....Jan. 23
McKibben, Alma. Home and School Working Together .....Oct. 12
McKibben, Frank M. Helping Individual Leaders .....Dec. 8
McKibben, Frank M. A Program of Advance..May 7
McKinney, Elizabeth Bright. A Survey of Nineteen Vacation Church Schools .....Apr. 11
McKnight, Margaret. A Rural Religious Festival .....Dec. 13
McLester, Frances C. Training by Correspondence .....July 19
Mexico Courageously Faces a Difficult Situation. Robert M. Hopkins .....June 22
Ministry of Suffering, The. William H. Boddy.Feb. 6
Morrill, Belle C. Religion and the Public Library .....Jan. 19
Munro, Harry C. Christ in the Life of the Home .....Feb. 8
Music
God Is Love .....Feb. 25
Hosanna! Hosanna! To the Son of David...Feb. 27
I Bind My Heart This Tide.....July 27
Jesus, Our Friend .....Jan. 26
Thy Work, O God, Needs Many Hands .....Jan. 25
The World Is Very Beautiful .....Oct. 27
"Unfinished Symphony," Fragment from.....Dec. 29
Useful in the Family .....Sept. 27

N

New Challenges for Old .....Mar. 19
New Vacation Church School Texts .....May 23
Newman, Marie. The Story of a One-Room Church (I. What We Once Were—and What We Did) .....Feb. 16
Newman, Marie. The Story of a One-Room Church (II. The Children's Program)....Mar. 16
Newman, Marie. The Story of a One-Room Church (III. The Young People's Program) .....Apr. 21
Niebuhr, Hulda. Thanksgiving for Our Time..Nov. 13
Now Billy Goes to Sunday School. Paul H. and Betty Clark .....June 11
Now We Did It This Way. Cecile Houghton Stury .....Dec. 21
Nursery School and the Church, The. William E. Kroll .....Mar. 15

O

Observing Rally Day. Mary L. Daniels .....Sept. 25
Offill, Cecile Cox. For the Primary Teacher...Apr. 14
Offill, Cecile Cox. Seeing Is Believing.....Dec. 17
"One-Track" Churches. Philip C. Jones .....Apr. 8
Out the Window—and in Again. Rowena Ferguson .....Jan. 9

P

Paschall, Kathleen. A Summer Community Program .....June 17
Pastor as a Counselor for the Church School, The. C. Wesley Israel .....Sept. 8
Pastor's Work
Pastor as a Counselor for the Church School, The. C. Wesley Israel .....Sept. 8
Religious Education in a Mountain Parish. T. K. Currie .....May 13

Month Page

Some Personal Reflections of Pastors. Oscar P. Campbell .....Feb. 13
Three Ministers. Forrest L. Knapp .....Jan. 13
When Is a Sermon Educational? John W. Shackford .....Nov. 8
Pioneer Missionary, A. At the Edge of the Wilderness .....Apr. 13
Planning the Workers' Conference. Delos James .....Oct. 7
Planning the Year's Program. M. W. Brabham .....Sept. 11
Poems, Picture Interpretations, Etc.
Faith. Grace Noll Crowell .....Nov. 5
I am an Intermediate Boy.....Jan. 9
I Believe in Education.....Jan. 4
I Believe in Experience .....June 4
I Believe in Faith .....July 4
I Believe in Growth .....Oct. 5
I Believe in Human Nature.....Nov. 4
I Believe in Human Society .....Dec. 4
I Believe in Life .....Sept. 6
I Believe in Loving Goodwill.....May 4
I Believe in the Church .....Mar. 4
I Believe in the Home.....Apr. 4
I Believe in the Power of a Purpose.....Feb. 4
"If I Be Lifted Up." Grace Noll Crowell...Apr. 2
"Mary, the Morning Star" .....Dec. 16
We See His Star. Grace Noll Crowell .....Dec. 11
Preparing for Graduation (An Interview) .....May 9
Problem in Supervision, A. Carl D. Scheibe..Jan. 22
Program of Advance, A. Frank M. McKibben.May 7
Project in Adult Education for Men, A. Victor F. Scalise .....June 23
Protestantism in the Philippines. A. Lowell Ryan .....Oct. 22

Q

Quadrennial Convention of the International Council of Religious Education .....Apr. 5

R

Reaching Youth with Christian Symbols. P. R. Hayward .....Sept. 10
Reifsnyder, Miles S. Adult Education in a Rural Church .....June 21
Religion and the Public Library. Belle C. Morrill .....Jan. 19
Religious Education in a Mountain Parish. T. K. Currie .....May 13
Religious Educators in Session .....Apr. 10
Rex, Ruth Irwin. The Coming of the Christ-Child (Dramatic service of worship).....Nov. 23
Rice, Rebecca. Through Nature to God .....Mar. 11
Road to Bethlehem, The. Annie Sills Brooks..Dec. 6
Rockenbach, Irene. Extending the Church School Session .....May 16
Royse, I. O. A Unified Financial Plan .....Mar. 13
Rudisill, Earl S. An Adventure in Parent Education .....Jan. 17
Rural Church Camp, A. F. E. Luchs .....May 21
Rural Program
Adult Education in a Rural Church. Miles S. Reifsnyder .....June 21
At the Edge of the Wilderness. By a Pioneer Missionary .....Apr. 13
Larger Parishes as Opportunities for Religious Education. Stanley B. Hyde .....Dec. 12
Light in the Parsonage Window, A. Laura E. Tompkins .....Sept. 17
Religious Education in a Mountain Parish. T. K. Currie .....May 13
Rural Church Camp, A. F. E. Luchs .....May 21
Rural Religious Festival, A. Margaret McKnight .....Dec. 13
Story of a One-Room Church, The (I. What We Once Were—and What We Did). Marie Newman .....Feb. 16
Story of a One-Room Church, The (II. The Children's Program). Marie Newman.Mar...16
Story of a One-Room Church, The (III. The Young People's Program). Marie Newman.Apr. 21
Rural Religious Festival, A. Margaret McKnight .....Dec. 13
Ryan, A. Lowell. Protestantism in the Philippines .....Oct. 22

S

Scalise, Victor F. A Project in Adult Education for Men .....June 23
Schaller, G. L. Activity in Adult Education...Oct. 20
Scheibe, Carl D. A Problem in Supervision...Jan. 22
Scotford, John R. Leading Children to Love the Church .....Mar. 6
Scotford, John R. Youth Looks at the Race Problem .....Oct. 11
Securing and Training Leaders. B. Strout Stevens .....Mar. 9
Seeing Is Believing. Cecile Cox Offill .....Dec. 17
Selecting and Using Lesson Materials. Sarah E. Green.....July 7
"Sermons in Stones." Cecile Houghton Stury .....Oct. 14
Shackford, John W. When Is a Sermon Educational? .....Nov. 8
Shaver, Erwin L. "Work for Credit" or "Credit for Work" .....June 10
Shriver, Ruth. Making Jesus Real to Children.Dec. 14
Simon the Leper (Dramatic production). Dorothy Clarke Wilson .....Feb. 21
Simpson, J. Fisher. Leadership Requirements in the Church .....Oct. 9
Social Problems
Christian Youth Building a New World. Roy A. Burkhart .....May 15

Month Page

Education for Temperance. DeWitt Wyckoff. June 13
Folks Like Better Films. Virgil E. Foster. May 20
Teacher and Social Issues, The. Harry Thomas Stock ..... Sept. 15
Teaching Teachers of Temperance. Ernest Thomas ..... Jan. 11
What Happens at the Movies? P. R. Hayward ..... May 12
What Is a Good Motion Picture? Edgar Dale ..... July 11
What One Community Is Doing about the Movies. Mary Chapin White ..... June 9
"Whirlwind, The" (Dramatic production). Dorothy Clarke Wilson ..... July 21
Youth Looks at the Race Problem. John R. Scotford ..... Oct. 11
Some Personal Reflections of Pastors. Oscar P. Campbell ..... Feb. 13

Special Observances

Children's Thanksgiving Service, A. Grace Boman ..... Nov. 10
Christmas Bells of Kerin Town, The (Dramatic production). Mary Bennett Harrison ..... Dec. 23
Christmas Values. Marguerite Harmon Bro. Nov. 6
Coming of the Christ-Child, The (Dramatic service of worship). Ruth Irwin Rex ..... Nov. 23
Gifts, The (Dramatization). Richard P. Martin ..... Dec. 22
Great Bell Ringing, A (Dramatic production). William George Cummings ..... Mar. 23
Lenten Program of a Church, The. Oscar W. Low ..... Feb. 9
Observing Rally Day. Mary L. Daniels ..... Sept. 25
Preparing for Graduation (An Interview) ..... May 9
Road to Bethlehem, The. Annie Sills Brooks ..... Dec. 6
Simon the Leper (Dramatic production). Dorothy Clarke Wilson ..... Feb. 21
Thanksgiving for Our Time. Hulda Niebuhr. Nov. 13
We Celebrate Palm Sunday. Vera Campbell Darr ..... Mar. 20
State Council Promotes "Increase," A. Otto F. Laegeler ..... Oct. 23
Stevens, B. Strout. Securing and Training Leaders ..... Mar. 9
Stock, Harry Thomas. The Teacher and Social Issues ..... Sept. 15
Stooker, Wilhelmina. Child Life and the Religion of Jesus ..... Jan. 16
Story of a One-Room Church, The (I. What We Once Were—and What We Did). Marie Newman ..... Feb. 16
Story of a One-Room Church, The (II. The Children's Program). Marie Newman ..... Mar. 16
Story of a One-Room Church, The (III. The Young People's Program). Marie Newman. Apr. 21
Strategic Time, A. Ruth J. Easterday ..... May 14
Stury, Cecile Houghton. Now We Did It This Way ..... Dec. 21
Stury, Cecile Houghton. "Sermons in Stones". Oct. 14
Summer Community Program, A. Kathleen Paschall ..... June 17
Sunday Morning in the North Woods. Claude W. Warren ..... June 7
Survey of Nineteen Vacation Church Schools, A. Elizabeth Bright McKinney ..... Apr. 11

T

Teacher and Social Issues, The. Harry Thomas Stock ..... Sept. 15

Teaching Methods

Child and His Bible, The. Jessie Dell Crawford ..... May 10
Child Life and the Religion of Jesus. Wilhelmina Stooker ..... Jan. 16
Children and Suffering. Mary Alice Jones. Feb. 11
Education for Temperance. DeWitte Wyckoff. June 13
For the Primary Teacher. Cecile Cox Offill ..... Apr. 14
How I Would Teach a Course ..... July 14
Intermediates, Apples, and the Unemployed. Lillian White ..... Sept. 19
Kingdom of God in the Teaching of Jesus, The. Harvie Branscomb ..... Dec. 10
Leading Children to Love the Church. John R. Scotford ..... Mar. 6
Making Jesus Real to Children. Ruth Shriver ..... Dec. 14
Out the Window—and in Again. Rowena Ferguson ..... Jan. 9
Project in Adult Education for Men, A. Victor F. Scalise ..... June 23
Seeing Is Believing. Cecile Cox Offill ..... Dec 17
Teacher and Social Issues, The. Harry Thomas Stock ..... Sept. 15
Teaching Teachers of Temperance. Ernest Thomas ..... Jan. 11
Thanksgiving for Our Time. Hulda Niebuhr. Nov. 13
Through Nature to God. Rebecca Rice ..... Mar. 11
Visitors: Interruptions or Teaching Opportunities? Hazel A. Lewis ..... Oct. 19
We Celebrate Palm Sunday. Vera Campbell Darr ..... Mar. 20
What Have Children Learned? Edna L. Acheson ..... Sept. 23
Young Adults and Their Concept of God. George Gleason ..... Apr. 18
Teaching Teachers of Temperance. Ernest Thomas ..... Jan. 11
Thanksgiving for Our Time. Hulda Niebuhr. Nov. 13
Thomas, Ernest. Teaching Teachers of Temperance ..... Jan. 11
Three Ministers. Forrest L. Knapp ..... Jan. 13
Through Nature to God. Rebecca Rice ..... Mar. 11
Tompkins, Laura E. A Light in the Parsonage Window ..... Sept. 17
Training by Correspondence. Frances C. McLester ..... July 19
Tweedy, Henry Hallam. Making Devotional Reading Real ..... July 5
Tweedy, Henry Hallam. Making Prayer Real. May 5
Tweedy, Henry Hallam. Making Worship Real. June 5

U

Unified Financial Plan, A. I. O. Royse ..... Mar. 13

V

Vacation Church Schools

New Vacation Church School Texts ..... May 23
Strategic Time, A. Ruth J. Easterday ..... May 14
Summer Community Program, A. Kathleen Paschall ..... June 17
Survey of Nineteen Vacation Church Schools, A. Elizabeth Bright McKinney ..... Apr. 11
Veh, Raymond M. An Adventure in Youth Evangelism ..... June 20
Visitors: Interruptions or Teaching Opportunities? Hazel A. Lewis ..... Oct. 19

W

Wagner, James E. Family Life and the Kingdom of God ..... July 9
Warford, O. R. An Installation Service ..... Oct. 25
Warren, Claude W. Sunday Morning in the North Woods ..... June 7
Warren, Mary Sherburne. Frogs and Sunday. Feb. 14
We Celebrate Palm Sunday. Vera Campbell Darr ..... Mar. 20

Weekday Church Schools

History and Weekday Religious Education. George L. Cutton ..... Feb. 18
Program of Advance, A. Frank M. McKibben ..... May 7
Weekday Religious Education on Released Time. Mary Dabney Davis ..... Nov. 19
Weekday Religious Education on Released Time. Mary Dabney Davis ..... Nov. 19
Weisenfelder, Lena. January in the Beginners' Department ..... Dec. 26
What Happens at the Movies? P. R. Hayward ..... May 12
What Have Children Learned? Edna L. Acheson ..... Sept. 23
What Is a Good Motion Picture? Edgar Dale. July 11
What One Community Is Doing about the Movies. Mary Chapin White ..... June 9
When Is a Sermon Educational? John W. Shackford ..... Nov. 8
When Martin Joins the Church. C. Melville Wright ..... Jan. 7
"Whirlwind, The" (Dramatic production). Dorothy Clarke Wilson ..... July 21
White, John C. Expanding the Field of Cooperation in Nebraska ..... Dec. 19
White, Lillian. Intermediates, Apples, and the Unemployed ..... Sept. 19
White, Mary Chapin. What One Community Is Doing about the Movies ..... June 9
Why and How We Went to Silver Lake. James S. Wilson ..... June 14
Why Not a Tournament of Plays? Nelle C. Wiley ..... July 16
Wiley, Nelle C. Why Not a Tournament of Plays? ..... July 16
Wilson, Dorothy Clarke. Simon the Leper (Dramatic production) ..... Feb. 21
Wilson, Dorothy Clarke. "The Whirlwind" (Dramatic production) ..... July 21
Wilson, James S. Why and How We Went to Silver Lake ..... June 14
Worcester Passion Play, The. Shepherd Knapp ..... Oct. 17
"Work for Credit" or "Credit for Work." Ervin L. Shaver ..... June 10

Worship

Children's Thanksgiving Service, A. Grace Boman ..... Nov. 10
Five-Fold Order of Worship, A. Esther Willard Bates ..... June 25
Installation Service, An. O. R. Warford ..... Oct. 25
January in the Beginners' Department. Lena Weisenfelder ..... Dec. 26
Making Devotional Reading Real. Henry Hallam Tweedy ..... July 5
Making Prayer Real. Henry Hallam Tweedy. May 5
Making Worship Real. Henry Hallam Tweedy ..... June 5
Sunday Morning in the North Woods. Claude W. Warren ..... June 7
Wright, C. Melville. When Martin Joins the Church ..... Jan. 7
Wyckoff, DeWitte. Education for Temperance. June 13

Y

Young Adults and Their Concept of God. George Gleason ..... Apr. 18

Young People's Work

Adventure in Youth Evangelism, An. Raymond M. Veh ..... June 20
Christ-Centered Achievement Program, A. Laurence H. Blackburn ..... June 15
Christian Youth Building a New World. Roy A. Burkhart ..... May 15
How I Would Teach a Course ..... July 14
Installation Service, An. O. R. Warford ..... Oct. 25
Intermediates, Apples, and the Unemployed. Lillian White ..... Sept. 19
Leadership Plus Counseling. Lois M. Kugler. Jan. 14
Light in the Parsonage Window, A. Laura E. Tompkins ..... Sept. 17
Out the Window—and in Again. Rowena Ferguson ..... Jan. 9
Reaching Youth with Christian Symbols. P. R. Hayward ..... Sept. 10
Rural Church Camp, A. F. E. Luchs ..... May 21
Story of a One-Room Church, The (III. The Young People's Program). Marie Newman ..... Apr. 21
Teacher and Social Issues, The. Harry Thomas Stock ..... Sept. 15
Thanksgiving for Our Time. Hulda Niebuhr. Nov. 13
What Happens at the Movies? P. R. Hayward ..... May 12
When Martin Joins the Church. C. Melville Wright ..... Jan. 7
Youth Looks at the Race Problem. John R. Scotford ..... Oct. 11

Youth Looks at the Race Problem. John R. Scotford ..... Oct. 11

HAND WORK

For use with the
GRADED LESSONS

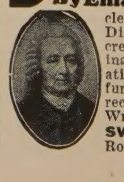
MILLER PUBLISHING CO.
Department HW
SALAMANCA, N. Y.

Study Religious Education

● HARTFORD School of Religious Education prepares lay workers for salaried positions. Thoroughly modern courses for men and women in interdenominational school. Hartford Theological Seminary and Kennedy School of Missions on our campus make over 225 courses available. At least 2 years' college or normal work prerequisite. Degrees B.R.E., M.A., M.R.E., Ph.D. *Robbins W. Barstow, D.D., President.* *Address* KARL R. STOLZ, Ph.D., D.D., *Dean*, Hartford, Conn.

HARTFORD SEMINARY FOUNDATION

DIVINE LOVE and WISDOM
By Emanuel Swedenborg, explains



clearly and rationally the operation of Divine Love and Divine Wisdom in the creation of the universe, including man as the chief end of creation. This book sent without further cost or obligation upon receipt of 5c

Write for complete list of publications.
SWEDENBORG FOUNDATION, INC.
Room 1249, 18 East 41st St., New York